

THE
Baptist Magazine.

SEPTEMBER, 1816.

MEMOIR OF MR. JOSEPH BELCHER,

PASTOR OF THE BAPTIST CHURCH AT
RUSHDEN, NORTHAMPTONSHIRE.

“THE righteous perisheth, and no man layeth it to heart,” is a melancholy fact that every day’s observation confirms: hence, in turning over the history of the church of Christ, when the name of a pious and often eminently useful man is introduced, the remark often follows, “We know nothing of him.” Surely, these things ought not so to be, when biography is acknowledged on all hands to be one of the most useful species of writing; for, while it instructs the reader by unfolding the most powerful motive to action—*example*, it conveys instruction in so pleasing a form, that it gives the reader a sort of imperceptible, yet irresistible impulse, to imitate their good actions, and to avoid their bad ones. Who can read the lives of a Brainerd, a Whitfield, or a Pearce, without feeling a desire at least to go and do likewise? or, who can study the memoirs of a Voltaire, a Hume, or a Paine, but would wish to avoid their impious principles, and to escape their awful deaths?

The memoir now presented to the reader, does not profess to speak of a prodigy in talents, or a phenomenon in attainments; but merely to sketch the life of one who was *not* blessed with any extraordinary share of the former, nor had he to boast of much of the latter. But he was endowed with no small share of zeal for the glory of God, and love for the immortal souls of men.

Mr. Joseph Belcher was born at Birmingham about the year 1767. His father was a member of the Baptist church meeting in Cannon-street, in that town. Dying while his son was but young, Joseph was placed, at a suitable age, apprentice to the japanning business; which situation he filled with great credit to himself, and with complete satisfaction to his master. About this time, he became acquainted with Mr. Charles Meloney, who died at Wallingford, and whose memoir has already appeared in the Baptist Magazine, with whom he lived on terms of the closest

intimacy till his death. At what exact period Mr. Belcher became acquainted with the plague of his own heart, and the importance of an interest in the Saviour, or what were the means by which such a change was effected, cannot now be exactly ascertained. Favoured with a religious education, and always possessed of a serious turn of mind, it is very probable, that the 'still small voice' of the gospel, rather than the thunders of the law, was employed by the great Head of the church to bring this elect sinner into his fold. He was baptized, and received into Christian fellowship with the above church, by the Rev. Henry Taylor, their then pastor, on Lord's-day, December 16, 1787, being then about twenty years of age. In this union, Mr. Belcher was very happy, till about the latter end of the year 1791; when some unpleasant circumstances arose relative to giving him a call to the ministry, which at length ended in a separation from that society; which event took place on January 22, 1792.*

He soon after joined the church meeting in Bond-street, under the pastoral care of the Rev. E. Edmonds; and, by this church, after a proper trial of his abilities, he was regularly encouraged to the important work of the ministry.

The church at Rushden, in Northamptonshire, was at this time destitute, in consequence of the death of their valuable and highly esteemed pastor, Mr. Knowles; they, therefore, addressed a letter to Mr. Edmonds, requesting to know if he knew any young man, possessed of piety and of talents, who he thought would suit them. Mr. Belcher was recommended; and, accordingly, went and preached his first sermon among them, May 29, 1794, from 1 Cor. ii. 2, "For I determined to know nothing among you, save Jesus Christ, and him crucified." By this church he was well approved, and from them he received an invitation to the pastoral office, which he at length accepted, and was ordained on August 4, 1795. The Rev. Mr. Edmonds of Birmingham, gave the charge on that occasion, founded on Matthew, xxviii. 19, 20. "Go ye, therefore," &c. and the Rev. Mr. Nicholls, of Kimbolton, preached to the people from Psalm cxxii. (A part of the service was obliged to be performed in the meeting yard, as the place was found by far too small to contain the assembly.) Such was the success which attended the labours of Mr. Belcher, that the congregation increased beyond the extent of the meeting-house; which, by the advice, and with

* It may be proper here to state, that no charge was ever made against either Mr. Belcher's moral conduct or religious principles; but, on the subject of his qualification for the ministry, the church were not agreed. This communication was made to the writer by Mr. Cornfield, the respected senior deacon of the above church.

the sanction of the neighbouring ministers, was taken down, and very considerably enlarged; the congregation, in the mean time, worshipping in a barn, fitted up for the purpose.

The new meeting-house, a plain and substantial stone building, was opened October 4, 1796. Mr. Pain, then of Gamlingay, in Cambridgeshire, preached from 1 Cor. xv. 58. "Therefore, my beloved brethren, be ye steadfast," &c. Mr. Hall of Irthlingborough, from Psalm xxvii. 4. "One thing have I desired of the Lord," &c. and Mr. Vorley, the present pastor of the church, at Carlton in Bedfordshire, in the evening, from Exodus, xx. 24. This place of worship being soon overfilled, was again enlarged in 1812, by the addition of two side galleries.

Little, perhaps, did either Mr. Belcher, or his friends, think, that ere one year revolved, they should be called to part! a lively church of more than ninety members, seventeen of whom joined during Mr. Belcher's ministry, looking forward to brighter and more glorious days—just placed in their new meeting-house—their pastor, a young man, in the prime of life, labouring with considerable success—little did they imagine, that ere he reached his 30th birth-day, he would be called to give an account of his stewardship!

It does not appear, that Mr. Belcher was long laid aside from his beloved work: indeed, such was the ardour of his soul, that when he was unable to

walk to the meeting, he would be carried there in a sedan chair; and, when his friends thought it imprudent for him to preach, he could not rest satisfied till he ascended the pulpit. One of the last times he did this, he found his strength so far fail him, that he was unable to proceed; and after exclaiming, "I take you to record this day that I am clear from the blood of all men," he sunk down in the pulpit unable to proceed. As he drew nearer the verge of life, he felt more and more of the importance of the ministerial work, and often expressed a wish to preach once more; but this, by an all-wise providence, was denied him. His views of heaven, during the few last months of his mortal career, were greatly exalted. In one of his last sermons, which was at the funeral of one of the members of the church, from 1 Cor. ii. 9. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him;" it is said, that he delivered such an animated description of the glories of heaven, as clearly evinced to his hearers, that he was not far distant from it. After his confinement to his room, his resignation to the will of God was exemplary: he wished to live only to be useful in his master's cause: he wished only to die "to be with Christ, which is far better." On the 26th of September, 1797, he said to a friend, "What is this death? why it is but like walking out

of one room into another!" So true is it respecting the believer in Christ,

"And dying is but going home."

In about a quarter of an hour after, he sweetly fell asleep in Jesus, in the 30th year of his age.

"——— His work was done,
The battle fought—the victory won."

Mr. Belcher left a widow, three children, and a numerous church and congregation to lament his loss. The widow, two of the children, and several respected members of the church, have since left this vale of tears, to join "the general assembly and church of the first born which are written in heaven." He was buried in the meeting-yard at Rushden, where a neat stone has by the church been erected to his memory. A funeral sermon was preached by the Rev. Mr. Pain, from Phil. iv. 1. "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved;" and the 416th and 560th Hymns, Rippon's Selection, were sung; both the text and hymns were of his own choosing.

This memoir shall close with an extract from a letter received by the writer from the Rev. J. Peacock, the present worthy pastor of the church at Rushden, to whom he is indebted for many of the materials of which it is composed.

"In every relation of life, I have always heard Mr. Belcher spoken of with the greatest respect: as a neighbour, he was peaceable and kind; as a friend,

he was warm and sincere; as a husband and father, he was loving and affectionate; as a minister, he was highly esteemed by the friends of religion, in general, in this neighbourhood, and much beloved as a pastor, at Rushden in particular. He made rapid progress in the ministry, as well as in general knowledge: he was a very lively and animating preacher, and frequently expressed peculiar pleasure in the increase of the Redeemer's kingdom in the latter day. He was always remarkably animated, while administering the ordinance of baptism, and this church was much enlivened while under his care."

Birmingham.

J. B.

INORDINATE ANXIETY

ABOUT

FUTURE EVENTS,

EXPOSED AND CONDEMNED.

Remarks on Matthew, vi. 34.

MAN that is born of a woman is of few days, and full of trouble. His life is made up of toil and care, of regrets and dis gusts. The world in which he resides is a wilderness of thorns and briars; a dry and thirsty land, where no water is. Such is our estimate of human life; and, it follows, that man, at his best estate, is altogether vanity. If this statement be correct, then it is weakness and folly to multiply our difficulties, and to increase our distress: this is done when we anticipate to-day the difficulties of to-

morrow. "Take no thought for the morrow," by unbelieving fears and distracting cares. God will provide for to-morrow, as well as for to-day, for his mercies are new every morning. "For the morrow shall take thought for the things of itself:" every day brings its appropriate duties, and we are to do every thing in its season. We should be careful every day to do the work of the day, and not leave it till to-morrow. To-morrow may never arrive to us; and, if it do, it will bring its supports and supplies, and so take care for itself. Besides, each day will have its own engagements and difficulties, and it is highly improper to charge to the account of to-morrow what belongs to to-day. "Sufficient to the day is the evil thereof."

The sentiment of the text appears to be this, that it is weak and foolish to encumber to-day with the cares and difficulties of to-morrow.

I. *The evil you anticipate may never take place, it may never exist, but in your own imagination.*—A great variety obtains in the bodily and mental constitution of man. Some few are distinguished by habitual cheerfulness and vivacity: they carry about with them a goodly portion of mental sunshine. It seems to be May and June with them all the year round. Such persons are more under the influence of hope than of fear. On the other hand, some are characterized by gloom and sorrow: they have but a small portion of mental sun to illuminate their hemisphere; they

are more under the operation of fear, than of hope: they tinge every surrounding object with the shade and darkness of their own minds. The majority are more inclined to gloomy fear, than joyful hope: in some, it is the effect of constitution, but more frequently, it is the offspring of guilt and distrust. How often have your fears been disappointed—your mistrustful anticipations never realized—your gloomy predictions never fulfilled respecting your health, relations, friends, business, and religious enjoyments! Why, then, indulge distressing cares, and corroding anxieties? "Sufficient to the day is the evil thereof."

II. *By gloomy, distrustful anticipations, you suffer twice, what otherwise you would experience but once.*—Out of twenty difficulties, you make nineteen of them yourselves. If you are so mischievously ingenious as to do so, what weakness to multiply their number by distrustful anticipation!

What has been remarked of death, applies to anticipated affliction.

"Man forms a death that nature never made;
Then on the point of his own fancy falls;
And feels a thousand deaths in fearing one!"

How often have you felt a thousand anxieties in fearing one disappointment, one bereavement, one temptation! It is time enough to bear your troubles when they befall you; but it is unpardonable folly to torment yourselves before they arrive—to add imaginary to unavoidable difficulties—to suffer an evil a thousand times, because

you must suffer it once. But, if anticipated evils never arrive, then your fear of them is your only trial; and, surely, such a fear is vanity and vexation of spirit.

III. *The anticipation of evil is fruitless; and, therefore, unwise and sinful.*—When our Lord says, “take no thought for to-morrow,” we are not to understand him literally and absolutely, but comparatively. A prudent, cautious foresight, in some instances, is not only lawful, but commendable. The ant is commended for providing her meat in summer, and gathering her food in harvest. The same writer, in his description of the prudent man, tells us, that he foreseeth the evil, and hideth himself. Should the husbandman neglect to plough and sow his grounds in the spring, there would be no beauty in summer, no abundance in autumn, no provision for winter. Should the period of youth be neglected as the proper season of improvement, he may grow in stature, but not in wisdom, nor in favour with God and man. But, as it respects future afflictions, you possess no influence to retard its progress. “Who, by taking thought, can add one cubit to his stature?” Who, by taking thought, can prevent one affliction? Were we to see a man spending the strength of his body to remove the earth from its present position, or wasting the energies of his mind in finding out perpetual motion, we should pronounce his conduct unwise, because fruitless. This is exactly your case, when you attempt, by

your unbelieving fears, and ineffectual efforts, to make crooked things strait, and rough places smooth. Could you alter the plan of divine government, arrest its progress, or give it a new direction, your apprehensions and fears might be justified. But God is in one mind, and who can turn him? and what his soul desireth, even that he doeth. He performeth the thing that is appointed for me, and many such things are with him. His counsel shall stand, not yours, not your enemies, and he will do all his pleasure. How perfectly useless, then, your foreboding anxieties! You may fret and repine, but it will prove all in vain: God will not resign the reins of government into your hands. Cease, then, from striving with God in his dispensations. “Should it be according to thy mind?”

IV. *Futurity does not belong to you; it is, therefore, inconsistent with your duty and happiness, to perplex and afflict yourselves about what is to come.*—Futurity is, to you, a dark, unknown region. You are so short-sighted, that you cannot, with certainty, calculate what shall be on the morrow. God, in his word, has predicted the overthrow of antichrist, the annihilation of the Mahometan delusion, and the universal spread of revealed truth; but you cannot precisely tell the time; as obscurity is an essential characteristic of prophecy: the fulfilment and explanation generally take place together. “It is not for you to know the time and seasons

which the Father hath put in his own power." How often have human conjectures been disappointed! How often does God, in the accomplishment of his purposes, take a different way, and choose a different period to what you had fondly expected! "His way is in the great deep, his paths in the mighty waters, his footsteps are not known." From apparently inadequate causes, events have arisen the most astonishing. On the other hand, plans well conceived, and resources the most powerful, have failed. The operations of providence are far from being regular in their course, or uniform in their termination. The devout observer of the divine dispensations will frequently see them take a very unexpected direction. "The race is not to the swift, nor the battle to the strong, nor riches to men of understanding." "Time and chance happeneth to them all." You, yourselves, have been led in a way that you little thought of, with respect to the place of your habitation, the connections you have formed, the vicissitudes you have experienced, and the enemies you have encountered and overcome. You have seen some in the circle of your acquaintances, that have acquired wealth, while others have unexpectedly descended into adversity. You cannot say, with certainty, how it will be with you for the time to come: you know not what a year, a month, a day may bring forth, as to personal health, your outward circumstances, relations, and friends. These

are events over which you have no influence: they are in better hands, and under better direction.

"Humble yourselves, then, under the mighty hand of God." Vain man would be wise, yet he knoweth not what is good for him in this vain life. Often have you mistaken your own interest and welfare. In the greatness of your folly you have gone astray. "It is not in man that walketh to direct his steps." He has no right, he has no wisdom, equal to the work. "Trust in the Lord, and lean not to your own understanding.—In all thy ways acknowledge him, and he shall direct thy steps."

V. *A gloomy, disquieting anxiety, about future events, argues a want of confidence and complacency in the plan of divine administration; founded in wisdom, rectitude, and benevolence.*—God does nothing at random: he is never perplexed in his councils; for he sees the end from the beginning. With him there is no contingency: what is chance to us, is design with him. He worketh all things after the counsel of his will. The purposes of God partake of his wisdom, holiness, and perfect goodness. What seems good to God, must in reality be so. He is never mistaken: he is too wise to err: he never did, he never will, he never can, do wrong. His conduct may not appear so to us; but then we see only a part of his plan. You must walk by faith, and not by sight. Nor is God less good than wise and powerful. He is revealed to us under the

endearing character of benevolence : God is love. Where is your faith ? Take your place at the feet of Jesus ; listen to his instructions : how does he enjoin freedom from distrusting anxiety ? Matthew, vi. 25—32. Have you no confidence in the wise and lovely plan of providence ? Can you trust God with an immortal soul, and not with a frail, perishable body ? Would you wish to take the reins of government out of the hands of God, and guide the affairs of the universe yourself ? Occupy your proper place : sit down in the dust, but do not aspire to the throne. You did not create the world ; it does not belong to you to govern its concerns. Follow after providence, but do not take the lead. You are not your own, you are the property of the great Master and Proprietor of all things. Leave yourself, and all your concerns, with him : banish all your unbelieving fears : be strong in faith. “ Sufficient to the day is the evil thereof.”

VI. *Inordinate anxiety about future events tends to ruffle the temper, and makes you impatient and fretful.*—There is no proof of religion where there is no patience—no submission to the will of God under afflictive dispensations. It is the indispensable duty of Christians to cultivate a patient and quiet spirit. “ You have heard of the patience of Job, and have seen the end of the Lord.” It is a grace that ennobles and enriches the possessor : it renders the Christian character instructive and useful : it recommends religion. Have

you never admired Job, exclaiming, as he went down into the vale of adversity, “ The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord ?” But a Christian, too much concerned about future events, is soon ruffled and disturbed in his mind. Dissatisfied with the dispensations of God, he is prepared to quarrel with all about him. He resembles a wild bull in a snare, or a ship at sea without a helm, driven and tossed with the wind. “ In patience possess ye your souls, and by patient continuance in well doing, seek for honour and immortality.” Be not overcome of evil, but overcome evil by prayer and patience. Be not alarmed and disquieted : “ think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.” Do not repine and murmur, when you ought to be grateful. Wherefore should a living man complain—a man for the punishment of his sins ?

VII. *Watch against earthly mindedness.*—In proportion to the strength of your attachments, will be your anxiety about earthly things. Remember, that God, in blessing his people, is not confined to one class of means. Medicine is as necessary as food, afflictions as enjoyments. Christian, your chief interest lies in another and a better world.

“ His hand the good man fastens on the
skies,
And bids earth roll, nor feels the idle
whirl !”

Worcester.

W. B.

LETTERS

*From the late Rev. Mr. Newton, of
St. Mary Woolnoth, London, to a
Baptist Minister.*

(Continued from p. 326.)

No. VII.

DEAR SIR,

I return the enclosed* with many thanks. I hope the perusal did me good. I read it with many tears. Your letter came just as I was going to church, and, from thence, immediately out of town; otherwise I think I should have enclosed yours to Mr. Fuller in one of my own, as you supposed I might. But, for want of time, I was forced to put both his and Mrs. *****'s into the post.

My trial was heavy, but it was different from Mr. Fuller's; and, perhaps, I should not have liked his better than my own, had it been allotted me. But the Lord is gracious, we are both supported, and enabled, I trust, to say, He does all things well.

I believe your word, that you desire to do what is right, and I believe the Lord's word, that he will guide those who simply wait upon him for direction. And, therefore, whether you go to B. or stay at N. I shall hope you will be led to determine for the best. I know where I think you would be most comfortable. But I retract. What signify appearances? The Lord can make you comfortable at B.

I hope Mr. Scott knows better what to do with his time, than to meddle with Hunt. The more he is stirred, the worse he will —.

Poor France! I mourn and tremble for them! From the slavery and infatuation of philosophical liberty, *libera nos domine.*

Blessed be the Lord, we have peace and truth in our days. May his people study to be quiet, and serve and save their country by prayer. It is a loud warning to us. Luke, xii. 1.

Miss C. sends her love. Give mine, if you please, to all who love the Lord Jesus in sincerity, by whatever name they are known at B.

May he be your sun and shield; Amen!

Pray for

Your affectionate brother,
JOHN NEWTON.

Sept. 11, 1792.

No. VIII.

I sympathize with Mr. Fuller, and should be glad to hear that he is better. Should he be removed, or laid aside, it will, doubtless, be a loss to your denomination, and, I suppose, beyond that boundary. I hope that he, and you, and I, shall all so live, as to be missed a little, when we are gone. But the Lord standeth not in need of sinful man. And he sometimes takes away his most faithful and honoured ministers, in the midst of their usefulness;

* The account of Mrs. Fuller's death, given in our last number, p. 322.

perhaps, among other reasons, that he may show us he can do without them. The residue of the spirit is with him; and believers may confidently adopt Mr. Pope's maxim, *Whatever is is right*. Blessed is the servant, whom his lord, when he cometh, shall find so doing, with his loins girded up, and his lamp burning. Give my love to Mr. Fuller, and pray for me, that I, likewise, may be faithful to the end.

Mr. Bennet is constrained to give up his charge, and retire into the country. And Mr. Trotman is in a very uncomfortable way. But Mr. ****, who is laid aside for over-meddling with commerce, is more to be pitied than either of them. May the Lord preserve our characters, and then dispose of us as he pleases.

I am, sincerely,

Your affectionate

JOHN NEWTON.

No. IX.

— WHEN the day that is past cannot be recalled, I endeavour to consider what can be done now, *rebus sic stantibus*. I try to refer all to the Lord. Nothing occurs by chance, without either his providence or his permission, which, to me, who deal not in metaphysical distinctions, amount nearly to the same thing. When I am conscious that I have acted uprightly, and to the best of my judgment, I try not to distress myself about consequences which I could not possibly foresee. He has reasons for what he permits,

though I may not know them. He can make the crooked straight, though I cannot. Therefore, if you must go, go with confidence, and leave the affair to him. The Lord can provide. Mr. ***** is not the only man that can be found. Though the nicety and diversity of tastes, among congregationalists, often lead to the hazard of a division. But the Lord is wise and good, and a hearer of prayer. To him you must look, and I will try to look for you. I have little doubt that the Lord will lead you right, and overrule all for good. If I could have stopped you, you should not have gone to B. but I am a short-sighted creature. We join in love.

I am,

Affectionately, yours,

JOHN NEWTON.

March 23, 1793.

No. X.

DEAR SIR,

THE first letter from your new post must be answered immediately. I welcome you and yours to B. I am glad you are satisfied with your removal, and hope you will be so more and more. I am satisfied, likewise, because, as I believe your views and motives were right, I am persuaded the Lord would not permit you to take a wrong step, in a point which so nearly concerned your peace and welfare. As to my personal concern, it is much the same in either place, for I do not expect to see either N. or B. again.

I confess I have not so high

an opinion of the importance of the Academy as you have; but I trust and believe it will be benefited by your inspection. And if, by the Lord's blessing, you send out such men as my late friend, Mr. Hall, and your present friend, Mr. Fuller, I shall soon be of your mind. I think Mr. Fuller did not come from an Academy.

I have helped the sale of Mr. Fuller's book :* I recommend it upon all occasions; and, I believe, all who have bought it upon my word, have thanked me. Though we are church-folks, and some of my friends are rather more churchish than myself, and though Mr. Fuller is a Baptist, we seem all of a mind, that it is one of the most valuable publications we have seen. It is not only a seasonable, but a masterly performance. I wish it may be a model for future controversial writers. It is well written, expressly to the point, and, in my judgment, conclusive. And it gives Dr. Priestley no just cause to complain of any thing unhandsome or unfair. I think he will have a hard job to answer it. Mr. F. seems a more formidable opponent, than half a dozen Dr. Horsley's. It is more easy to slip through a crowd of Latin and Greek quotations, than to confront experience and matter of fact.

I have no doubt, but some reference to the present state of France, is to be found in the

Revelations, but my turn does not lie that way. When I read Mr. Scott's commentary, I thought his idea of the witnesses as plausible as any I had met with. But I have only a faint remembrance of what I did read. Great things are upon the wheel. But though the Lord's path is in the great waters, my path of duty seems plain enough. I am to preach the gospel, mourn over my own sins, and the sins of professors and of the nation, and to stir up as many as I can to stand in the breach by prayer. I hope many are thus employed. For the rest, I know that the Lord reigns, that the wrath of man, so far as permitted to act, shall praise him, shall be overruled to the accomplishment of his wise purposes, and that the remainder thereof he will restrain. All the designs of men, which do not coincide with his, shall be frustrated. In the mean time, he will be a sanctuary to them that fear him. He bids his people not be terrified. They are warranted to trust in him, though the earth should tremble, and the mountains be cast into the midst of the sea. Public measures, whether right or wrong, are under his direction. If sword, famine, pestilence, or discord, go through the land, he sends them. If he take wisdom from the wise, or courage from the bold, I cannot wonder that they do not prosper, when the Lord has forsaken them. Sennacherib and Cyrus were God's

servants ; no less so, though in a different way, than Moses or Joshua. They performed his commission, and they could do no more.

If I were lawfully called to a civil office, I would endeavour to acquire proper knowledge, and to use every means in my power to serve my country. At present, I wish to serve it by prayer, and by employing my influence to soothe angry spirits, and to cultivate peace on all sides. Let the dead bury the dead, and the potsherds of the earth strive with each other, I am a stranger and a pilgrim among them. My πολιτευμα is in a different kingdom, a kingdom that cannot be shaken. Such are the outlines of my politics.

Through mercy, I have no fear for myself just now. How I should behave, if calamity stared me in the face, I know not ; or rather, I well know that I should prove a coward and a fool, unless the Lord gave me strength according to my day, but this he has promised, and I wish to live to-day, and to cast the care of to-morrow upon him. But still my eyes should affect my heart. It becomes me to be concerned for his cause, his people, and the sinful nation of which I am a sinful member ; and I think I see some tokens for good, which encourage me to hope, that, sinful as we are, the Lord will not give us up to ruin.

Give my love, and Miss C's, to Mrs. ***** and J. And if you sometimes step out of your own line to talk with Mr.

Tandy, Biddulph, or Hartley, remember me to them. Mr. C. wrote to me, but did not live to receive my answer. Mr. Tandy informs me, that he died triumphing. May somebody give a like account of you and me one of these days. Till then, may we have grace to be faithful, and leave the rest to him.

I am,
Your very affectionate
JOHN NEWTON.

Dec. 13, 1793.

THOUGHTS
ON HEB. VI. 4—7.

To the Editors of the Baptist Magazine.

IN your Number for July, 1815, a correspondent proposes a query on Hebrews, vi. 4—7, wishing to know "To what class of persons the passage is to be applied, viz. To real Christians, or to hypocritical professors?" As the subject is interesting, and the words seem, on a partial view of them, to give an unfavourable implication ; and particularly, as Satan has often succeeded in casting them as a stumbling-block in the way of God's doubting people ; I think it is highly necessary that they should be considered, and, if possible, elucidated. I solicit the favour of your inserting the following :

With respect to the passage alluded to, perhaps I may widely differ in sentiment from some others, as few Calvinists, I believe, if any, choose to understand the apostle in any other sense, than where he has

reference to *hypocritical professors*: I suppose, because the opposite seems to clash with that system. But, whoever attempts to demonstrate this from the words, will, I think, have to contend with difficulties which will not be easily surmounted. For, whatever may be said of false professors, with respect to their external appearance, gifts, and attainments, though they may understand all mysteries, and all knowledge—though they have all faith so that they could remove mountains—though they may go thus far, and much farther, in a splendid profession; yet, I think, it cannot be truly said of such persons, that they “have tasted the heavenly gift;” and, are “made partakers of the Holy Ghost;” that they have “tasted the good word of God, and the powers of the world to come.”

If it should still be replied, that all these may be possessed by such persons, and yet the possessors prove, in the event, hypocritical deceivers; then, I would ask, by what standard are we to judge of reality and sincerity in the Christian church? If such spiritual sensations as are above described, are not to be taken as an experimental criterion, or, as a line of distinction between the precious and the vile, then I know not where to look for it in the word of God.

No one, I think, can be at a loss to regard the term *taste*, as here used, figuratively; taking it for granted, that it means, to realize with inward enjoyment and approbation; or, in other

words, to receive the good and heavenly blessings of grace with a holy appetite, and sacred gust, I would ask, Can false professors come to the Lord's-house hungering and thirsting after righteousness, and thus, in experience, taste that he is gracious and good in the displays of his sovereign mercy? I presume to answer in the negative. But, besides these lineaments of the true believer, the apostle, in the word, directs us back to the first breathings of the new-born soul, such as cannot come from a corrupt and unregenerate heart; I mean that godly sorrow of which he is the subject. He says, in verse 6, “If they shall fall away, to renew them *again* unto repentance would be impossible;” which obviously implies, that they had repented *already*. I need not, in order to stand my ground, enter into the nature of this heavenly principle, or distinguish it from any natural change that may wear its resemblance, as we cannot well mistake which of these the apostle means.

But, on the other hand, I anticipate, it will be objected, that, to contend for the passage being directly applicable to the true believer, would be irreconcilable with God's method of sovereign grace, would reflect upon his character, and leave his people to their own fallibility. This, I confess, from a slight view of the construction of the words, is not an unnatural inference. But, I shall attempt to obviate the force of the objection, by, first,

observing the apostle's *design* in the passage; and, secondly, by paying strict regard to his *manner* of expression.

In tracing the *design* for which the words were introduced, we must reflect upon the state in which the Hebrews were, as a church. And this, I think, from the general scope of the epistle, seems to have been a weak one. A sort of spiritual debility seems to have affected them, so as to deter them from pressing on toward heaven, with that earnestness of mind that was most desirable. Hence the apostle tells them, in the preceding chapter, ver. 12, "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." And, in verse 13th, he tells them, that they were unskilful in the word of righteousness. Hence it appears that the apostle's aim was, to apprize them of their slippery standing—how *apparently* dangerous—not so in reality of their *state*; but in the particularity of their *case*. He makes it his concern to represent it to them in the most odious form, in order to be instrumental in giving them a helping hand in their Christian course; and to incite them to a more intense ardour in the divine life. This, I think, appears plainly, from the words that commence the chapter, and that introduce the passage under consideration, *viz.* "therefore leaving the principles of the doctrine of Christ, let us

go on unto perfection." What he means by *principles* here, the words, immediately following, will explain. But it may be asked still, How was this to be a stimulating means of perseverance in knowledge, and divine things, since, from the position of the text, there appears more to deject than to encourage? To give this an answer, perhaps enough may be said in the second particular, which I proposed to treat of, and to which I shall now come.

It is, the *manner* in which the apostle expresses himself in the passage. And this, I think, is not so formidable as some are apt to imagine: for, I believe, (admitting that he speaks directly to real Christians) according to the common acceptance of the terms he uses, with a little allowed limitations; nothing is intimated in the words that militates against the security of God's people. I think, without violating the use of scripture cautions, we may safely say, that the apostle's inference (*viz.* the impossibility of reclaiming such as those he has described) is founded on a hypothetical (at most but a conditional) proposition: the whole seems to turn on the particle *if*, which seems to hold that situation in the sentence, which we in general assign to it in some of our logical statements; as, when arguing with the infidel we use such phrases as these: "*If* there be no God, who is the only supreme, &c." "*If* the scriptures be not true, &c." The design here is to represent what inconsistencies

would immediately follow on such arguments. I would observe further, that where Paul, in other parts of his writings, is speaking of false professors, the method by which he conveys his meaning is different: as chap. x. 39, "We are not of those who draw back unto perdition;" also, 1 Tim. iv. 1. chap. v. 15; and others of the like import. Here, we find, he speaks of the absolute condition of a certain class of persons. The like may be said of others, from different writers in the New Testament: as Matt. xii. 20, 21. — 2 Pet. ii. 15—22. John, vi. 36. The cases of Judas and Simon Magus may cast a light upon the subject on this side of the question. What I aim at, in referring to the above scriptures, is to point out the difference of their contexture, to the passage before us, which consists in this, — (as I have, in effect, before stated,) the one intimates a mere supposition, and the others positively point to existing persons; or, in other words, the apostle does not say, "It is impossible, &c. for those who *do* fall away; but, *if* they shall fall away."

I have one way more by which to support my opinion, and that is, by comparing the passage with other scriptures of a similar meaning; and thence drawing a conclusion. The first I shall advert to is one from the same inspired penman, recorded in the tenth chapter of the same epistle, verse 26, "For, *if* we sin wilfully after that we have received the knowledge of the truth,

there remaineth no more sacrifice for sin," &c. These words carry the same sense with them, and are directed to the same persons: for he does not merely say, if *they*, or if any, but if *we*, including himself in the number: one who had cast the anchor of his hope immovably within the veil. Now, if we may infer from his words, that there is a liability of falling from grace, it follows, that, in such a case, he stood on equal ground with his brethren: but how would such an argument accord with his own declaration, in the last verses of the eighth chapter of the Romans.

I shall now go from Paul to the words of his divine Master for further authority, John, xi. 7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be granted unto you." Now, here can be no hesitation with respect to whom these words are addressed; but, we surely are not to gather from them, that this union depended on the disposition and ability of the creature; or that there is any danger of those who are vitally united to Christ, being separated from him. Other quotations might be made, but I shall decline them, to make a remark on the particle, translated *if*, in many other parts of the scriptures, as well as here. I am not acquainted with the Greek language, but, I think, according to analogy, and the idiom of the English, it is often synonymous with *as*; particularly where the connection makes it evident. Thus Peter says, "If so be ye have tasted that the

Lord is gracious." Surely he could entertain no doubt about it, according to other parts of the chapter; therefore, there could be no impropriety in reading it thus: Since, (as, or seeing) ye have tasted, &c. See Rom. vi. 5—8. — viii. 10, 11—13. — 2 Tim. ii. 12, and many others.

On the whole, I think we may conclude, that the passage has respect to *real Christians*. It is one of those scriptures given for admonition, reproof, correction, &c. to the church of God, for the purpose of promoting a spirit of watchfulness and prayer, and, therefore, cannot be considered as conveying any idea of a true believer falling from grace.

POPISH SUPERSTITION.

To the Editors of the Baptist Magazine.

As your valuable miscellany is designed to inform and instruct the minds of its readers, permit me to request, if you think the queries not irrelevant, to be informed, from some of your intelligent correspondents,

1. Whether it be lawful to use any ceremonies in Christian worship?

2. If it be; of what nature, and to what extent may they be practised?

The occasion of these queries was the following incident:

Some time since, I attended, on what is called Good Friday, at the Roman Catholic Chapel in St. George's Fields, when the ceremony of "creeping to

the cross" was attended to. On that occasion, the Roman Catholic priest, who appeared to be an intelligent man, preached a very ingenious sermon, the design of which was to defend and encourage this rite, instituted by the Catholic church.

On my return home, I endeavoured to recollect some of the principal heads of the discourse, which I shall take the liberty of communicating to you, and (if there be no objection) to others, through the Baptist Magazine.

The brief exordium of the officiating priest was thus expressed: 1. "There is no religion without exterior ceremonies. All acknowledge this. He that kneels, or he that sits at the sacrament—he that comes in uncovered, or he that covers his head, when entering the sanctuary, agree in the position. He that denies the use or necessity of exterior ceremonies in religion, denies religion itself."—He then proceeded to say: "1. I shall prove the propriety and necessity of exterior ceremonies in religious worship, from all persons making use of them, whether Heathens, Jews, Turks, or Christians. 2. From their being the appointment of God. The sacrifices of Abel and Noah had their exterior ceremonies attending them, and all by divine appointment; and, under the mosaic dispensation, we all know, they greatly abounded, and all of them were the institutions of heaven. 3. Our blessed Saviour has set us an example for our attendance on

on exterior ceremonies. How did he sometimes kneel, and, at other times, fall prostrate in prayer. How did he put forth his hands over little children—put clay on the eyes of the blind man—breathe on his disciples, and use a variety of other ceremonies, which it would be too tedious to enumerate. 4. Such is the nature of man, that he cannot worship devoutly without them. Man is composed of soul and body. He has a will, understanding, and senses. In devotion, the will must be engaged; in order for the will to be wrought upon, the understanding must be enlightened; and how is the understanding to be enlightened but through the medium of the senses?"

He then proceeded to show,

"II. The importance of the ceremony to be attended to this day—that of creeping to the cross.

"Prior to your engaging in it, let me remark, that you will first have held up to your view a *crucifix*, to put you in mind of Jesus Christ, your Redeemer. This you will first see covered with a veil, to put you in mind how the co-eternal Son of God was veiled in humanity. You will then see first, the head uncovered, to bring to your remembrance how his glory sometimes beamed forth. Next, his right arm will be uncovered, to represent how he was first, as Christ crucified, preached to the Jews; and, at length, he will be wholly unveiled, to put you in mind of his being, in due time, exhibited as a Saviour to the whole world. You will then

be invited to come near, and kiss the wounds in his side, and in his hands, and in his feet; by which you will express your great affection and love to that precious Redeemer, who was so cruelly wounded by the Jews."

He then took occasion to enlarge much upon, and to justify, all the ceremonies practised in the Catholic church. "Let none think them," said he, "absurd and ridiculous, for they are pious and holy. They must be so, because instituted by the Holy Catholic Church, in which you profess to believe, and which is the spotless spouse of Christ; and can it be supposed, that he would suffer her to do any thing wrong? Or, can it be imagined, that the Holy Ghost, under whose constant guidance and direction she is, would suffer her to err; and to do any thing impious and wrong? Our adversaries, indeed, take upon them to pronounce our ceremonies ridiculous, either through ignorance or malice, but take heed of following them. Would you say, that ceremony performed in consecrating the high priest, by taking the blood of a ram, and putting it on the tip of the right ear, and upon the thumb of the right hand, and upon the great toe of the right foot was ridiculous? It would be equally blasphemous to represent as absurd, and to treat with contempt, any ceremonies used in the Catholic church. I know, indeed, objections have been made, such as the following:

"1. Some have said, we are guilty of idolatry in bowing to the cross, but I say, we are

not. We do not worship the image, but bow to this as the *instrument*, that directs our senses, understanding, and will, to the Redeemer. Are not they, who are of the new religion, as much guilty of idolatry in receiving the sacrament *kneeling*, for is not that a worshipping posture?*

“ 2. Others have asked, Are not graven images forbidden in the word of God? I say no, and I will prove it. Did not Solomon make two glorious cherubims, and set them in the most holy place, and carve all the walls of the house with figures of cherubims? And did not God expressly command: ‘Thou shalt make two cherubims of gold; and they shall stretch forth their wings on high, covering the mercy seat; and added, there I will meet thee, and I will commune with thee.’ But, it is again asked, 3. Is it not a breach of one of the ten moral commandments of God; ‘Thou shalt not make unto thyself any graven image,’ &c. To which I reply, this is not one of the commandments of God; but one which our adversaries have put into holy writ, and, therefore, a commandment which the Holy Catholic Church does not regard. To make this a commandment of God, is one of the most horrid crimes, that can possibly be committed, for it is to make the great God contradict himself.” After the sermon, a crucifix was placed beneath the altar, and men, women, and children, crept on

their hands and knees towards it, and kissed it.

Were it not, that we placed the fullest confidence in the correctness of the above statement, from our knowledge of the writer, we should have thought it almost impossible that such puerile idolatry could have existed in any part of the *Christian* world. But, if the *practice* be silly and ridiculous, what must we say of the *sentiments*, by which it is attempted to be supported? Is it not *horrid blasphemy*, to say, that the prohibition of worshipping of *graven images* makes no part of the second commandment? Is it not daring presumption, to institute a resemblance between the cherubims, made by Solomon, at the command of God, and the worship of a crucifix? How true it is in fact, as applied to the Romish church, what Paul predicts of the followers of the man of sin, 2 Thess. ii. 10—12. That, “*because they received not the love of the truth, that they may be saved; God shall send them strong delusion, that they should believe a lie!*” Upon what other principle can it be accounted for, that this officiating priest, on the occasion referred to, who is stated to have been an intelligent man, should manifest such folly, and utter such blasphemy! It is a little remarkable, that, at a period when so many Protestants are speaking of popery as a very harmless thing, that so much proof should be

* It is not Protestant Dissenters to whom this applies!

furnished, both in England and Ireland, of their hatred to the holy scriptures; and that such awful facts should exist in France. That intolerance towards Protestants, will always be followed (where sufficient political power is possessed by Roman Catholics) by the most bitter persecution. There can be no doubt, in our opinion, of the truth of the maxim, that all things being equal, "Popery is always the same."

Aug. 5, 1816.

P. N. R.

ANTINOMIANISM EXPOSED.

THE following extract, from the pen of Dr. Ryland, will *plainly* state the unscriptural sentiments which the letter of Demas Highman, in our last Number, was intended, *sarcas- tically*, to expose!

"To me, it appears a most marvellous instance of the deceitfulness of sin, if any man can think himself a friend to evangelical religion, who, by sinking *unbelievers below* all obligation, and raising *believers above* all obligation, almost annihilates both duty and sin, and so leaves no room for the exercise of either pardoning mercy, or sanctifying grace. The apostolic maxim, where there is no law, there is no transgression, justly leads us to conclude, that they who are below, or above law, have no guilt, and need no Saviour: there is no room to show the riches of his grace, or the efficacy of his blood, in the pardon of those who never deserved punishment.

If the command be exceedingly narrow, our sins must be very few, and the pardon of them a small matter. And, if the *effectual influence* of the spirit be supposed to be the source, rule, and measure of obligation, no one can have reason to mourn for him; since he always does as much as he is powerfully inclined to do, and, by this supposition, it was not his duty to do any more. Thus, sinless perfection is easily attained, though in the backward way; not by coming up to the standard of rectitude, but by bringing it down to our level. Most comfortable doctrine to a carnal heart!"—*Preface to "Help to Zion's Travellers," by the late Rev. Robert Hall.*

Original Letter, from the late Rev. Samuel Medley, addressed to a young Person residing at Luton, Bedfordshire, dated Liverpool, July 11, 1772.

"TRULY, my dear friend, I need the pity, and prayers too, of all them who love the Lord Jesus Christ in sincerity. I am still in the wilderness, and, God knows, often in danger, from a corrupt, vain, blind, proud, unbelieving heart—a nest of vermin—a cage of unclean birds indeed! Oh for grace, and more grace to sanctify gifts! Men see but my outside, and often, I fear, are ready to think too highly. I see, I hope my dear Lord doth know, that I would desire to have my heart in the dust at his footstool, and him on the throne, and all the crowns on his blessed, his divine, his lovely head for ever! Truly, I can say, I see more

occasion, more reason than ever, to love and exalt him; he is 'the chiefest among ten thousand, and altogether lovely.' Oh may I, living, dying, and for ever, be enabled to exalt him, and rejoice in him, and spend my heart and life in recommending him to poor hopeless immortals! Solemn and awful as the work is, yet it is sweet when Jesus is with his poor servant in it.

"I hope, and pray, this small token of my best love in the Lord Jesus, may meet you, my dear young friend, in the happy enjoyment of the sweet shinings of his most gracious and comfortable presence with your soul; helping you to come up from this howling wilderness, living, and so leaning, by faith, on Jesus, as your beloved, and your friend: on whose faithfulness, power, and love, you cannot too much depend. Blessed be the Lord Jesus, whose loveliness, has, I hope, sweetly and powerfully attracted the love of your soul in the days of your youth; that when youthful vanity, folly, sin, and sinful and worldly pleasures put in their claim for your heart, you may be helped to say, through rich grace, that your heart is gifted away to another, even Jesus; and, therefore, looking to him, may you be enabled to answer all men with Peter's words, John, vi. 63, 'To whom should I go, thou hast the words of eternal life.' As you value the presence of God with your soul, or desire to make progress in the ways of God, be much in secret prayer, and this will fix your heart for ejaculatory

prayer when you are in the house, and in the world, in the ways of your calling. God help you, and me also, to look to it, that the blood of Christ be at the bottom of all our professions, gifts, and experiences also: nothing but this will, or can, make sound work in your soul. If he is all, and in all, it is well. Temptations, trials, conflicts, you must expect by the way: for this honour have all his saints: but this will not last always: the end will crown all: *yet a little while, and he who shall come, will come; and will not tarry.* Oh, may your heart and mine also, my dear young friend, be inclined to echo, and say: 'Amen! even so come, Lord Jesus!' My best love to your dear mamma, and to dear Mr. Pilley. Deliver a message from me to your two dear sisters. Tell them, as from God, for it is his truth, that a day is coming, when nothing can stand them in any stead, but Jesus Christ: there is no laughing off *death*, judgment, or eternity: and that day is at hand, though, may be, their youth and gaiety, would put it far off from them. Should their sun set before noon; and, awful thought! it may do so—and they die without Christ: inconceivably dreadful, this! Tell them, I wish they would look on, and may God himself set home to themselves that awful passage in Genesis, xix. 16, 17—and may God make it an alarming and encouraging word to them. Grace, grace, be ever with you.

I remain,

Your affectionate friend,

S. MEDLEY."

Juvenile Department.

CALENDAR

FOR

SEPTEMBER, 1816.

I. The Name.—September is composed of *septem*, seven, and the termination *ber*, like *lis* in Aprilis, Quintilis, Sextilis. This rule will apply, also, to the three following months, Octo-ber, Novem-ber, Decem-ber. September is the *seventh* month, followed by the eighth, ninth, and tenth.

II. Fasts and festivals.—Sept. 8. *Nativity of the Virgin Mary.* A concert of angels having been heard in the air (says Popish credulity) to solemnize this important event, the festival was appointed by Pope Servius, about the year 695.

Sept. 6. *Old Holy rood.* The *holy rood* was an image of Christ on the cross, placed upon a loft made for that purpose, just over the passage out of the church into the chancel.

Sept. 26. *St. Cyprian.* He was an African by birth, of a good family, and well educated. Before his conversion, he taught rhetoric; but, by the persuasion of Cæcilius, a priest, he became a Christian. He gave all his property to the poor, and was elected bishop of Carthage, A. D. 248. He suffered martyrdom, A. D. 258.

Sept. 29. Michaelmas day, or the feast of *St. Michael* and all angels. *St. Michael* was an archangel, who presided over the Jewish nation. See Dan. xii. 1. Rev. xii. 7. Jude, 9. This festival has been kept with great

solemnity ever since the sixth century.

Sept. 30. *St. Jerome.* This most celebrated monk of Palestine, was born about the year 342, and ordained presbyter at Antioch, in 378. He translated the Old Testament into Latin, and this version, afterwards called the *Vulgate*, is the only one used, or allowed by the Romish church. He died in the eightieth year of his age, A. D. 422.

III. Astronomical Occurrences. The sun enters Libra on the 23d, at 43 minutes after four in the morning, when the autumnal quarter begins. — The moon is full on the 6th; enters her last quarter on the 14th; her change happens on the 21st; and she enters her first quarter on the 28th. She passes Saturn on the 4th, Jupiter on the 24th, and the Georgian planet on the 26th.—The planets Mercury, Venus, and Mars so closely pursue the sun, that no hope can be entertained of seeing them during the present month. Jupiter reaches the western part of the horizon between sunset and the termination of twilight. He does not, therefore, appear in that splendour which distinguished him in former months. He sets on the first, at 32 minutes after eight; and, on the 30th, at fifty-eight minutes after six.—Saturn is visible during the whole of the evening, and in the early part of the morning. He comes to the south, on the first, at a quarter before eleven at night, and, on the 30th, at ten minutes after nine. His course is that which the sun pursues on the 4th of February, or the 8th

of November. — The Georgian planet may be seen from the end of twilight to the time of its setting, which is, on the first, at a quarter before ten, and, on the 30th, at three minutes after eight. This planet, therefore, ceases to be visible about the end of this month, as little more than a quarter of an hour then intervenes between twilight and the time of its setting, and as the planet must, consequently, be so near the horizon as not to be discerned, on account of the vapours, that constantly hover over that part of the heavens.

The increasing length of the evenings, and the early cessation of twilight now invite the contemplative mind to survey the starry heavens, and to observe the peculiarities of the constellations, or those arrangements of the stars, which may be supposed to bear some resemblance to the forms of certain animals, and other terrestrial objects. The best time in the month for viewing and distinguishing these assemblages of fixed stars is from the 12th to the 25th, as the moon is then absent after twilight ceases. On the 12th, at twenty-five minutes after eight, when complete darkness begins, the constellation of the eagle is in the south. Its principal star, *Alpha Aquilæ*, is a little higher than the sun, on the same day, at noon. Below *Alpha* is *Beta Aquilæ*, and above it is *Gamma Aquilæ*; so that a striking feature in the eagle is three stars in a row, the brightest being in the middle. Below the eagle, a little towards the east, and above half-way towards the horizon, is the constellation of the goat, which may be distinguished by the appearance of two stars, pointing nearly in the same direction as the forementioned

three. The lower star is *Beta Capricorni*, and what may be called the upper, will, upon investigation, be found to be not one star, but two, to both of which the name *Alpha* is given. The *first Alpha Capricorni* is the western star; and it is rather higher than the *second Alpha*. The distance between these two neighbouring stars is about a quarter of the breadth of the sun. On the eastern side of the goat, are the water-bearer, fishes, and ram; and on the western side, are the archer, scorpion, and balance. That bright star in the west is *Arcturus*, and that near the zenith is *Alpha Lyræ*, or the brightest star of the harp.

IV. *Naturalist's Diary*.—Our English plants are now becoming very scarce. The earth seems to have exhausted all her powers, and, like a weary labourer, requires a period of repose commensurate with that of exertion. We may, however, observe the wild angelica, (*angelica silvestris*,) coming into flower; also the common peppermint, (*mentha peperita*,) and the red dead nettle, (*galeopsis ladanum*.) Several plants too, that began to blossom in former months, still afford the botanist an opportunity of pursuing his investigations. The red dead-nettle must be distinguished from the red archangel. The leaves of the former plant are heart-shaped; but those of the latter are either spear-shaped or strap-spear-shaped: and the latter plant is destitute of that scent which is possessed by the red archangel. At the end of this month some of the mosses begin to attract our attention: but these, with some of the lichens, &c. will probably be noticed in succeeding months, when they attain their perfection.

V. *Remarkable events.*—Sept. 2, 1666, O. S. London burnt. The fire of London broke out on Sunday morning, and being impelled by strong winds, raged with irresistible fury, nearly four days and nights; nor was it entirely mastered till the fifth morning after it began. See “*Vincent’s God’s terrible voice in the city.*” 1667. The property destroyed, was estimated at *ten millions* sterling. St. Paul’s was valued at *two millions*!

Sept. 8, 70. Jerusalem taken by Titus.

Sept. 11, 1709. Battle of Malplaquet, gained by Prince Eugene and the Duke of Marlborough.

Sept. 14, 1544. Boulogne taken by Henry VIII.

Sept. 22, 1761. Coronation of King George III.

Sept. 30, 1795. The French National Convention decreed the incorporation of Belgium with the Republic of France.

VI. *Births and Deaths of Illustrious Individuals.*—Sept. 1, 1715. Expired Louis XIV. king of France.

Sept. 5, 1569. Died Edmund Bonner, bishop of London.

Sept. 9, 1087. Expired, near Rouen, William the Conqueror.

Sept. 13, 1759. The heroic Wolfe was killed at Quebec, in Canada, North America.

Sept. 16, 1701. James II. the abdicated king of England, expired at St. Germain’s, near Paris.

Sept. 18, 1709. Dr. Samuel Johnson was born at Litchfield, in Staffordshire.

Sept. 21, 1558. Expired at St. Juste, near Placentia, Estramadura, Spain, the celebrated Charles V.

Sept. 21, 1745. Colonel Gardiner was slain at Preston-Pans, Haddingtonshire, Scotland.

Sept. 24, 1680. Expired Samuel Butler, the celebrated author of “*Hudibras.*” He was a native of Streasham, in Worcestershire.

Sept. 27, 1772. Died the ingenious mechanic, James Brindley.

Sept. 29, 1560. Died at Stockholm, Gustavus Vasa, king of Sweden.

VII. *Reflections.*—1. The fire of London had but a small beginning. “Behold how great a matter a little fire kindleth,” James, iii. 5. Mr. Vincent (above referred to) says, it began in the depth and dead of the night, at a baker’s house, in Pudding-lane, by Fish-street hill.

2. The hand of God was visible. “The Lord Mayor of the city comes with his officers; a confusion there is; counsel is taken away; and London, so famous for wisdom and dexterity, can now find neither brains nor hands to prevent its ruin.—That which made the ruin more dismal was, that it was begun on the Lord’s-day morning: never was there the like Sabbath in London; some churches were in flames that day; and God seems to come down, and to preach himself in them, as he did in Mount Sinai, when the mount burned with fire; such warm preaching those churches never had; such lightning, dreadful sermons never were before delivered in London. In other churches, ministers were preaching their farewell sermons, and people were hearing with quaking and astonishment!”

3. “Who among us shall dwell with the devouring fire?” Isaiah, xxxiii. 14. “Now carts, and drays, and coaches, and horses, as many as could have entrance into the city, were laden, and

any money is given for help; 5*l.* 10*l.* 20*l.* 30*l.* for a cart, to bear forth into the fields some choice things, which were ready to be consumed; and some of the carmen had the conscience to accept of the highest price, which the citizens did then offer in their extremity; I am mistaken if such money do not burn worse than the fire out of which it was raked.—The ruins of the city was 396 acres, *viz.* 333 acres within the walls, and 63 in the liberties of the city; of the 26 wards, it utterly destroyed 15, and left 8 others shattered and half-burnt; and it consumed 400 streets, 13,200 dwelling-houses, 89 churches, besides chapels, four of the city gates, Guildhall, many public structures, hospitals, schools, libraries, and a vast number of stately edifices.” See *Time's Telescope* for 1816.

4. If the fire of London was so dreadful, what must the fire of the whole globe be? “The earth also, and the works that are therein shall be burnt up.” 2 Pet. iii. 10. Let the young reader hasten to “flee from the wrath to come.”

DESCRIPTION OF CALCUTTA.

(Continued from p. 334.)

THERE are two churches in Calcutta where the service of the church of England is performed, one called the Presidency, and the other the Mission church. Besides these, there is an Armenian church, a Roman Catholic chapel, and several Mussulman mosques and Hindoo temples. The orphan and the free-schools, are excellent institutions.

The head of the Armenian church is called a catholicus. He resides in Armenia. Bengal

is in the diocese of the archbishop of Persia, or Ispahan. There are two orders of priests in the Armenian churches, the one called doctors, the other, secular clergy. The doctors belong to the convents: they elect bishops, but do nothing in the churches except preach. I once heard one of the doctors preach extempore for an hour. He had on a cloak and hood, and held a long staff, like a cross, in his left hand. The learned men amongst the Armenian clergy, belong to this body. The doctors are either unmarried, or are widowed secular clergy, who have entered the convents. The secular clergy may marry before ordination, but not afterwards. They perform all the services in the church; sometimes there is one, sometimes four or five of these in Calcutta. They have no fixed salary and are unable to claim any thing. Their salaries arise from fees, or gratuities. When there are several, they share the fees among them, be they more or less, or be the clergymen two or five. In the Armenian Church at Buzur-Bazar, Calcutta, there are prayers read every day at three, or, in the cold weather, at five in the morning, and at five in the evening. They use a common-prayer book and psalm-book; they read the Bible in the Armenian tongue, used by all the Armenian churches. Mass is celebrated every Saturday and Sunday, besides all saint-days. Their feasts and fasts are like those of the Roman church, in a great measure. They never celebrate a feast on the Wednesday, Friday, or Sunday. The Wednesday is kept holy to the virgin; Friday to the passion of Christ, and Sunday is considered holy, being the sabbath. The Armenians pray

for the dead; and, of course, believe in purgatory. The catholicus grants no indulgences. In Persia, Astrakan, &c. they baptize in rivers, but, in Calcutta, they baptize grown-up persons in a tank, and have a large font for children. They baptize by trine immersion. Before the person enters the church with the child, the gates are shut, and the god-father is then asked, if he, for the child, renounces the devil, &c. Then two or three creeds are repeated, and, after this, the child is admitted into the body of the church. Then they go towards the font, where certain prayers are read, and certain ceremonies are performed; and, at length, the clergyman asks the god-father what he requests. He says, The baptism of the child. This is asked and answered three times. The clergyman repeats the words of Christ, " Him that cometh unto me, I will in nowise cast out." The child is then signed with the cross, and after other ceremonies, is baptized. First, the priest says, I baptize this servant of God, (mentioning his or her name,) in the name of the Father, (then he immerses him,) of the Son, (then he immerses him,) and of the Holy Ghost, (and then he immerses him again.) After baptism, the chrism is performed, and the anointing with holy oil. The catholicus consecrates the holy oil, and sends it every six years by the hands of bishops to all the Armenian churches. In receiving the sacrament of the supper, the Armenians dip the bread in the wine, and the priest puts a morsel of this dipped bread on the tongue of the communicant. The communicants make confession, before receiving the sacrament. They receive it kneeling. The Armenian church

holds the doctrine of transubstantiation. There are about two hundred Armenians in Calcutta. The gentleman who communicated this information to me, said, the Armenians had never persecuted those who differed from them.

Europeans at Calcutta breakfast about seven, eat their tiffin, (luncheon) about twelve or one, and dine in the evening, drinking tea almost immediately after dinner. The tiffin often resembles dinner. They seldom eat supper. They visit in what are called palanquins, viz. a kind of box with venetian blinds, in which a person either sits or lies down. At each end of this box, a pole is fastened, which four native men, called bearers (two at each end,) place on their shoulders, and thus carry the person in the palanquin, from place to place. This preserves a European from the heat of the sun, when he goes out on business, or for pleasure. It is rather disrespectful in Calcutta for a European to visit another on foot, or without a palanquin. Persons with large salaries keep not only two or three palanquins, viz. one for the husband, another for his lady, another for the child, &c. but they go out morning and evening for air, in one-horse chairs, phaetons, coaches, &c. Many natives also have palanquins. I have heard of a native man who drove a coach and six in the English style, and kept an Englishman for his coachman. Some Europeans of property having several young children, keep a light carriage, the body of which is railed round and covered over, and drawn by two large bullocks. In this carriage, the children are drawn, morning and evening, to take the air, and their nurses accompany

them. Carriages something like the latter, drawn by small horses, are hired by the natives, to carry them from one place to another. Near a dozen natives, will be seen in one of these carriages at once. But beside these, there is a Musulman carriage, which beggars all description, though very common in the native large towns, and upon the roads. It is called *chukra*. The lower part is like a dray, but much lighter, it is covered with an awning of bamboos and cloth, painted red. It is drawn by two miserable ponies. The driver sits upon the shaft, with a whip in one hand, and a string for reins in the other. The wretched passengers, huddled together under the awning, lie on a bamboo bed, stunned with the creaking of the wheels, the cracking of the bamboos, and the bawl of the driver, unable to get out of the way of other carriages. The fare for these vehicles is one rupee, for seven or eight miles.

Men, from almost every country in the world, are to be seen in Calcutta, as English, Scotch, Irish, French, Dutch, Germans, Portuguese, Danes, Americans, Africans, Persians, Turks, Arabians, Chinese, Armenians, Malays, Mahrattas, Cashmirians, Shieks, Mugs, Moguls, Jews, Bhootyas; in short from every part of the eastern world, and from most of the countries of Europe.

The shipping, at anchor in the river opposite Calcutta, forms a truly grand sight. Here ships are to be seen from every quarter of the world, as England, America, Denmark, the Red Sea, the Persian Gulf, Bombay, the Malabar coast, Ceylon, Madras, the Coromandel coast, Penang, Malacca, Sumatra, Batavia, Manilla, China, Port Jackson, &c. Also, in time of Peace, vessels visit this

port from France, Holland, Portugal, Spain, &c. &c. The small craft, from different parts of the upper provinces, loaded with the produce and manufactures of Hindoostan, are without number. The different docks also, on both sides the river, near Calcutta, add much to its grandeur as the emporium of the East.

The river washes the sides of the houses, and the people descend from the town by flights of steps, called ghauts. In consequence of the whole filth of Calcutta being thrown into the river, with the dead bodies, &c. floating down it, the water of the river is very filthy. Notwithstanding this, thousands and thousands of natives, every day, bathe at the different ghauts, wash their mouths in the filthy stream, and carry home what they want. No outward filthiness makes any alteration in their ideas of its being a sacred and cleansing stream. The ghauts are very numerous in great towns and their precincts. For twenty miles up the river, from Calcutta, innumerable flights of these steps are erected, up and down, which the inhabitants are seen ascending and descending continually, but especially mornings and evenings, at the time of bathing. Below the steps, crowds of men, women, and children, of all casts, bathe and perform those daily ceremonies of their religion, which are connected with ablutions. Some, with their eyes closed, are meditating on the form of Shivu or their guardian deity; others, with raised hands, are worshipping the rising or setting sun; others are pouring out water to their deceased ancestors, and repeating certain forms called *muntruo*, &c. Most of them manifest great inattention, while performing these ceremonies.

(To be continued.)

Obituary.

JOSIAH AUGUSTUS THRUPP,

AGED 27.

THE subject of this obituary, removed prematurely at the age of 27, from usefulness in the cause of the Redeemer, resided in George Street, Oxford Road, London: and belonged to the church in Eagle Street; of which he had been a member about nine years: his death has been felt as a serious loss to that society, as the excellence of his character, and the correctness of his judgment, united with easy circumstances, and a benevolent heart, rendered it likely he would be an extensive blessing, not only to his more immediate religious connections, but to the general interests of humanity and religion.

With an enlightened mind, well established in the fundamental doctrine of the gospel, *viz.* free justification, through the imputed righteousness of the Lord Jesus, to all that believe in his name; and, manifesting the constraining influence of an interest in this inestimable privilege upon his mind, he walked humbly and circumspectly, proving it was his chief concern, as he had "believed in God," to be "careful to maintain good works." Though it is not intimated, that he was free from imperfections, yet it has been thought, that his character accorded, in some good degree, with the apostolical injunction, "Not slothful in business, fervent in spirit, serving the Lord." Rom. xii. 11. "He served the will of God in his generation," and, not-

withstanding his early death, "came to his grave in a full age, as a shock of corn is gathered in in its season," Job, v. 26. The writer of this article visited him not long before his death, and found him in the most happy frame of mind, expressing his firm dependence upon the merits of the Saviour, and his assured expectation of enjoying everlasting happiness through faith in his blood. "I cannot," said he, "express the goodness of my Lord and Saviour towards me: it seems as if he was with me by the influence of the Holy Spirit upon my mind both night and day. I am so happy I can scarcely sustain my feelings, but I still feel my utter unworthiness, and only expect to be saved as a poor sinner, trusting in Jesus. O, what a mercy it was, that I was so early made acquainted with the gospel of Jesus Christ: how much misery might I otherwise have known; and, through it, how much pleasantness and peace have I enjoyed." He was informed, that news had just been received, that Mr. John Lawson, with whom he was baptized at Eagle Street, had been chosen pastor of the church at Calcutta. "Ah," said he, "I am glad to hear of his usefulness. I did not think much of his talents, when he first joined the church; he was a shy plant, but sometimes these shy plants take root, and bring forth abundant fruits." The strong affection expressed by him for his religious connections, even in the immediate prospect of death, gave additional proof of the import-

ance he attached to those distinguishing sentiments, which nothing but steady principle could have led *him* to adopt and maintain!

It is thought some little part of his experience, during the few last days of his life, communicated by one of his family to the writer, may not be unprofitable to our readers, as it may serve to raise the hopes of dejected believers, who are in bondage through fear of death; and lead them also to expect, that, when dying, the gracious promise shall be fulfilled. "As thy day is, so shall thy strength be."

"One night, on the departure of one of our family, he said, 'It is a great mercy that, as a family, we are one, Christ is our exalted head, so that we never can be separated: I know that we shall meet again.' The tenth of John, particularly the 25th and 26th verses, were very pleasant to him. One night he called me, and said, 'Christ is the resurrection and the life, those that believe on him shall *never die*.' To another, he said, 'I am a little nearer, and God increases in goodness to me every day.' That night proved one of great weariness and fatigue, being exhausted by incessant spasms and sickness, yet, upon discovering some fresh little attention to his wants, after acknowledging it in much too grateful terms, he cried out, 'Surely, no one living is surrounded with so many mercies and comforts as I am; blessed be God! He is indeed a gracious Father in Christ.' On desiring me to fetch his seal, which has the impression of the ark, that he might himself give it me, he put it into my hand, and, with great animation, said, 'We are both

secure and safe in the ark; I am, indeed, riding upon the waters; not like Peter, sinking, but riding upon the waters, safely inclosed in the ark, with every needful provision — nothing, whatever, wanting: he has made rich provision.' He evidently was fearful I might be injured by close attention, and requested, without my knowledge, that a friend should be written to for a nurse; but I proposed, that a servant should share the fatigue with me; this he assented to, with apparent satisfaction: but he was so restless, and required such frequent change of posture, that to sleep was impossible. During the whole of the day, neither his medicine nor opium took any effect, though each was increased, which was a matter of great regret. But I have since been enabled to regard it as the special interference of God, who had determined that he should leave a dying testimony. He had never, indeed, from the beginning of his illness, been suffered to have a doubt cross his mind, respecting the presence of God in the time of need. He said, 'he has never for a moment left me, nor will he.' In the evening, he began giving me a few directions relative to his being laid out after his decease, when he was requested to give himself no concern about the frail cottage he was leaving, as I would see to that. He answered, 'I desire, indeed, to have no concern about the cottage.' 'You will soon,' I said, 'drop this worn-out garment, and be clothed in the glorious robe of your Saviour,—righteousness.' 'Yes,' he said, 'I shall see him as he is.' At half-past eleven, he was extremely restless, his mouth much parched. I observed to him, 'You lie, now,

very comfortable:' he said, 'Yes, but I must have two men to lift me in the morning, if God spare me.' I said, 'Depend on it, you will not be spared till the morning.' He then said, 'I shall have done with sorrow and sickness; no more sending for physicians: I shall be with the best physician, who will need no asking to come: he has never, for a moment, left me, without the true balm of Gilead.' He soon after suddenly cried out, 'Come, Lord Jesus, come quickly.' 'My dear,' I said, 'he is with you.' 'He is, indeed,' he cried, 'blessed Saviour—beloved Redeemer, thou art altogether lovely: praised be his name—praise him!' He again repeated, 'Praise him!' Not quite understanding the last sentence, I said, 'My dear;' he replied, very quickly, 'What is the matter? I was only praising God.' As if to satisfy me, he kept saying, 'still the same—still the same.' 'You still, then, enjoy the presence of your Saviour?' 'O yes! blessed be God, it is no dark valley to me: he is with me: his presence enlightens it.' I said, 'What a mercy.' He said, 'It is, indeed, unspeakable!' Soon afterwards, he exclaimed, 'Oh, what delight! how delightful! Blessed be God! praised be his name!' His breathing now became extremely difficult. After a short interval, he said, in a very sweet manner, 'Lord, deal gently with thy servant.' 'Has he not, my dear, always?' He answered, 'He is all mercy, he has been greatly merciful to me, from the beginning to the end; praised be God!' I said, 'A few more moments, and you will be before the throne of glory.' He answered, 'I shall! no more to do with cursed sin!' 'Satan can have no power over you, my dear, for

he is only mighty, your Saviour *is almighty*.' 'He is, indeed, a precious Saviour! Praise him, what can I do more! Lord, glorify thyself in me: and give me an abundant entrance into thy kingdom of glory! Lord, open to me the gates of righteousness, that I may enter in: come, my dear Saviour, and take me to thyself! Oh! blessed be the God of my spirit, who has heard my supplication and prayer.' I said, 'You have nearly done with supplication: henceforth, all will be praise.' He replied, 'I shall be with him, when he comes in his glory, and the glory of the Father, and all the holy angels with him! He is a covenant God and Saviour, indeed! All is praise and comfort! There is no sting in death! Thanks be to God, who giveth us the victory!' I asked him, if he was not willing to wait. He then repeated part of Toplady's hymn,

When languor and disease invade, &c.

He continued nearly a quarter of an hour more, before he took possession of the promised inheritance: I did not interrupt him. His departure was so gentle, I could scarcely distinguish his last breath."

This excellent youth departed this mortal state, on the 21st of June, 1816. He left, by will, 150*l.* to be equally distributed between three institutions, to which he annually subscribed, *viz.* the Baptist Missionary Society, the Bristol Education Society, and the Baptist Academical Institution, at Stepney. Respecting his books, he directed his sister, who gives the above account of his death, to "take what she pleased, and send the rest to Mr. Ivimey." His funeral sermon was preached by his pastor, at Eagle Street Meeting,

July 6th, from Judges, xxiii. 10.
*"Let me die the death of the
 righteous, and let my last end be
 like his!"*

IOTA.

London, August, 1816.

ANN DUGGAN.

ON the 6th of February, 1815, died, at Kington, in the 31st year of her age, Ann Duggan. She came to Kington in 1805, to keep her brother's house, who was, at that time, a member with the Wesleyan Methodists. She was then about twenty years of age; and though there was nothing in her conduct, which the world may call wrong, it is evident, she was living without hope, and without God in the world. The first time her friends began to entertain the pleasing hope, that the Lord had begun the good work upon her soul, was about a year after she came to Kington. A circumstance occurred, which strengthened her hope, and, at the same time, proved an important lesson to her. It appears, from what she since mentioned, that she had been building upon her own righteousness, when one day, her attention was arrested by a noise in the street; she went to the door, and one of those scenes, that too often disgrace our streets, presented itself to her. She continued to look at it for some time, till the words of the psalmist were applied powerfully to her mind, "Turn away mine eyes from beholding vanity." She retired, writing bitter things against herself. Mentioning the circumstance afterwards to a friend, she said, that for some time before, she had thought herself proof against all such sinful vanities,

but now, said she, I know, without the grace of God, I can do nothing that is good. A short time before this, she had joined the Methodist society, with whom she continued an honorable member till the year 1808, when she concluded, that some of the doctrines which they hold, were not according to the scriptures. This led her sometimes to hear the ministers who were then supplying the Baptist church; and from examining the New Testament for herself, she soon became satisfied, that believers were the only proper subjects of baptism: though, like many more, she did not feel it to be *her duty* to obey it, till she heard our late brother Price, of New-town, preach on the subject, at the administration of the ordinance. She was then fully satisfied, that whatever Christ has commanded, is the Christian's duty to perform; and, soon after, she took up her cross, and followed the blessed Redeemer in that ordinance. About the time, when her views were changed, she began to keep a diary of her experience, a few extracts from which will show the state of her mind at that time:

"Dec. 25, 1808. Last Lord's-day I heard Mr. R.... preach, from 1 Peter, iii. 12; and felt much encouraged to trust in the Lord, and to cast my care upon him. This week I have been enabled to rest upon his all-powerful arm. Lord, do thou, by thy grace, help me to trust in thee aright, that I may, in the last great day, stand with boldness in thy presence, and hear thy heavenly voice pronounce, 'Come, thou blessed of my Father, enter thou into the joy of thy Lord.'

"Jan. 3, 1809. This has been a dull day to my soul. I have not experienced so much pleasure

as I could wish in the services of the sanctuary. Why am I thus, O Lord? Do thou increase thy grace within me, that I may run in thy ways with greater delight. My time runs fast away; soon shall I have to give up my account. O that it may be with joy! Thou knowst the exercise of my mind at this time, and what my trials are; do thou instruct me, that I may understand thy word.

"May 21. My mind has been much exercised, for some time past, about the ordinance of baptism, and I now feel a strong desire, to follow the Lord in that ordinance. Great God, do thou direct and guide me, in the way thou wouldst have me to go, that I may not do my own will, neither the will of man; but let thy will be done in me, and by me, in all things.

"June 18. This day week was a dark season to my soul: my small hope of heaven seemed to be gone: but the Lord is still good, and his loving-kindness is still the same. At present, I am enabled to trust my soul in his hands. Lord, increase my faith. I intend being baptized this day fortnight. Blessed Redeemer, do thou strengthen me, that I may follow thee with a single eye to thy glory. O that Christ may be precious to my soul, and to all those who intend to follow him in his despised way.

"July 2. When I wrote last, in looking forward to the time, I intended, in a more public way, to take up my cross, and follow Christ, my weakness was great, and my fears were many. But being enabled to cast myself upon the Lord, I have found him to be a faithful friend and a promise-performing God. For more than a week before the time, my fears

were all dispelled; and, when I came to the water, instead of finding it a cross, I felt a sweet satisfaction and delight, far surpassing all that the world calls pleasure. All praise and honour be unto him to whom it is due."

Soon after this, she was married, and though the cares of a family, and the concerns of the world, put an end to her farther recording the exercises of her mind, yet she continued an honourable member of the church of Christ, till the Lord was pleased to remove her, from this vale of tears.

The sickness which terminated her mortal life, was short; but the exercises of her mind were various. I did not see her for a week after she was taken ill: at that time, she lamented the loss of divine comforts. But the next time I visited her, darkness was removed; and, as she then told me, though she felt no raptures, she could trust her soul in the hands of Christ, whose promise, "I will never leave thee nor forsake thee," had been very sweet and refreshing to her.

We must now follow our dear friend to her chamber and to her dying pillow, where we may sing with Young,

The chamber where the Christian meets her fate
Is privileged beyond the common walk
Of virtuous life, close on the verge of heaven.

Soon after she was confined to her room, her husband asked, how she was, I am, said she, greatly supported by that promise, "I will never leave thee, &c." I can lean upon it as upon a strong staff that will not bend. The same evening, she appeared quite happy. At another time, her husband asked how she felt; she said, 'These words are very sweet to me, "a friend that sticketh closer than a brother." From

this time, till the last day before she died, she said but little, being in great pain of body. On the preceding evening, she altered for death. She tried to speak several times, but was unable through weakness; but the Lord was pleased again to give her a little strength, when she broke out in the following words:

"There is a fountain filled with blood,
Drawn from Emanuel's veins."

The Lord will keep me, he will never forsake me, "Though I walk through the valley and the shadow of death, I will fear no evil, for thou art with me." A particular friend, calling in at this time, and expressing his satisfaction in seeing her so comfortable in her last moments, she again exclaimed:

"Jesus, thy blood and righteousness
My beauty, are my glorious dress."

After that, a near relation of her husband's sitting by her, she looked at her, and then at a friend that stood by, as though she wished to say something. This she repeated several times, but all she was enabled to say was, "Righteousness, righteousness." Her friend asked her, if she wished to direct her relation to Christ for righteousness, and not to trust in her own. She answered, Yes.

For some time before she died, she manifested a great concern for the salvation of all about her. She sent for a young man, who resided in the house, and spoke to him in the most affectionate manner, exhorting him to seek the Lord, and not to be satisfied without the one thing needful. She sent for him a second time, but was unable to say more than "seek the Lord, do not forget, the Lord keep you." On the Friday evening, she sent for her brother, who went to prayer with her. While he was in prayer, she was heard to breathe out, "sanctify, sanctify." Her friends understood that she was praying that the Lord would sanctify her death, to her surviving friends. Some time after, her husband mentioned her children to her. "The Lord will take care of them," was her reply: and, after being silent for some time, she again exclaimed, with great earnestness, "Behold the Lamb of God." These were nearly her last words; and in this she had her desire granted her, having wished some years before that she might, in her dying moments, be able to say, "Behold the Lamb of God." Thus she yielded up her soul into the hands of her Redeemer, on the 6th of February, 1815.

Kington, Apr. 23, 1816.

G. B.

Review.

Hebrew, Latin, and English Dictionary, comprised in Twelve Parts.
By S. J. C. F. Frey.

WE called the attention of our readers to the first part of this very useful work, when it came

before the public. It is now completed. We rejoice in the multiplication of such productions, as adapted to the character of the present age, and calculated to advance the most important undertaking in which the church of Christ is now engaged,

the translation of the holy scriptures into different languages.

The translation of his word into the common tongues of the nations, has been employed by the great God, in all ages, to effect the purposes of his eternal mercy, in the salvation of our fallen race. A short time before the Christian æra, the Jews translated the Hebrew scriptures into Greek, for the perusal of their countrymen, who were scattered through all the cities of the East. This ancient and truly venerable version was quickly diffused among the Gentiles, and was honoured to make numerous proselytes to the Jewish faith. Synagogues, where Moses and the prophets were read every sabbath, were erected in the principal towns of the Roman empire, and more particularly in the eastern provinces of it, and in which devout worshippers from all nations of the heathen world assembled to learn the way of Salvation. The all-wise God thus prepared a way for the spread of the gospel. The apostles of our Lord entered the synagogues, and addressed themselves to men, who, from their acquaintance with the Old Testament, were fitted to understand their testimony of Jesus, of the fulfilment which the types of the law, and the predictions of the prophets, had received in the person and work of the true Messiah. They reasoned with them out of the scriptures, and proved that Jesus of Nazareth, whom the Jews had rejected as an impostor, and crucified as a malefactor, was the very Christ. The "ordained to eternal life" listened to the message with seriousness and candour, and, searching the scriptures daily whether these things were so, were convinced of their truth, and believed

in the salvation of the soul. Thus grew the word of God and multiplied.

When Christianity became the prevalent religion in the Western Hemisphere of the Roman world, it was found necessary to translate the *oracles* of inspired truth into the Latin tongue. By this version, known afterwards by the name of the Vulgate, a wide and solid basis was laid for the diffusion and maintenance of genuine truth, among the principal nations of Europe. But this bright and cheering prospect was soon darkened by the mists and exhalations which sprung from the marshes of Rome. The irruptions of the barbarous nations, the dismemberment of the Roman state, the establishment of various independent and hostile kingdoms in Europe, speedily destroyed the purity, and even the use of the Latin tongue. Here Christianity dictated, that the church should again recur to the same powerful auxiliary, the translation of her *infallible* code into the vernacular tongues of these respective communities. But the church was *now* no longer what she had been before her connection with the state. Error, superstition, idolatry, threw difficulties in the way. For, the superstructure of *popery*, rising with the greatest ease and security on the buttresses of ignorance, it has been the craft and practice of that apostate church to keep God's word locked up as closely as possible in the original Hebrew and Greek, and to be very cautious in the circulation of it in the vernacular languages.

P. Waldo, J. Wickliffe, and other witnesses of imperishable memory, effected successive and encreasing reformatations from the errors and sins of popery, by their trans-

lations of God's word into the modern languages of Europe. Luther's excellent versions in the German, did more than all his preaching and writing, to diffuse the simple gospel throughout the continent. In Britain, protestantism was diffused by the same means. The Bible was translated, printed, circulated, read, and understood. A copy of the sacred volume was fixed by royal authority in every parish church, for the perusal of the common people, and publicly declared to be the fountain of truth, the standard of duty.

The present is the æra of missions, and is distinguished by a new religious phenomenon, a *Bible Society*, the object of which is the circulation of the sacred scriptures, in all existing versions, and the accomplishment of new versions into those languages in which the wonders of divine mercy have never yet been exhibited. In Russia, in India, in the East, the work of translation goes forward; nor shall it rest, till every nation learn, in their own tongue, the astonishing love of God. The fountain of all these versions is the sacred original. The New Testament makes the Old its basis, and both are written in languages spoken and understood, by a small number of men. The Hebrew, indeed, has ceased from being a living language for many centuries.

What can be more important, than a correct translation of God's own book? It is the greatest of human works, and every man who essentially contributes to the advancement of it, should be esteemed a friend and benefactor of the human race. The present authorized version of these kingdoms is not faultless, and much has been done by eminent scho-

lars, commentators and translators, by Gill, Poole, Macnight, Lowth, Green, Geddes, Newcome, Campbell, the two Scotts, Parkhurst, and others, towards its improvement, and for a more faithful and spirited exhibition of the meaning of the Holy Ghost. The successful labours of these eminent men have created a taste for biblical literature unexampled for extent and vigour in former times. But strong prejudices did exist, and still exist, in the minds of many scholars against the pursuit of Hebrew learning. This sacred language has shared in the general obloquy of the Jewish people, has been considered rude, uncouth, harsh, anticlassical, and barren of returns, even to its most laborious cultivators. To remove these prejudices, to smooth and widen the road of progress, to stimulate the mind to the necessary application, various grammars and lexicons have been published, both in Latin and English. Some of these, as Taylor's Hebrew Concordance, in the manner of Buxtorf, and Parkhurst's Dictionary, possess peculiar excellencies, and have proved of great service to the student. No contempt is intended to be expressed against these and similar works, when it is added, that *all* of them which we have seen, have one essential defect in their plan as adapted for junior scholars. The derivatives cannot be found in them, but as arranged under their respective roots. This method, so different from what good sense dictates, in dictionaries of other languages, has always created to the young student difficulties, at first almost insurmountable, removeable only by years of great labour, and occasionally marring his way, when a veteran in the service. One He-

brew lexicographer has rapidly followed another, with improvements and corrections, and enlargements and alterations, while this capital deficiency has been slightly touched, or altogether overlooked. This difficulty, joined to the perplexity of the points and accents, when introduced into the flexion of the nouns and verbs, has damped many an ardent mind, in the noblest and most profitable of all literary pursuits. Mr. Frey has boldly thrown down the inclosure which has been so tenaciously, and so long kept up by the prejudices of learned men, and has introduced his pupil at once to the sacred garden.

In reviewing the first part of Mr. Frey's Dictionary, we noticed, with great freedom, some defects even in his plan, and many inaccuracies in the execution. The latter parts appear much more carefully printed, and more correctly composed. It is like all other human productions, imperfect in the plan, and defective in the execution. And faithfulness requires us to say, that some excellencies might have been interwoven in the plan, of which it is unhappily destitute. The translations annexed to each derivative, with all its prefixes and postfixes appear unnecessarily minute. To abbreviate them, and to omit many of them altogether, that a fuller and more satisfactory elucidation of the roots might be introduced, would be a great improvement. Was it requisite at all to subjoin a translation to the derivatives, except in some perplexing instances? Would it not have been preferable to have put down the derivatives as they occur in the Hebrew Bible, and to have referred to the roots themselves

for all the necessary information? This might not have so completely removed the difficulties occurring to a learner, but would have rendered the work much more gratifying and useful to the advanced scholar. This valuable work, however, completely fulfils the principal end which was intended, removing the grand hindrance, presented by other lexicons, to the very commencement of Hebrew studies. Every word may be found, whether root or derivative, simple or compound, in all its modifications, ranged alphabetically, with a literal version, placed laterally, both in Latin and in English. All proper names may be found according to the same method. To assist the learner still further in the knowledge, and also in the composition of this language, two vocabularies, very concise, yet very full, are subjoined, in English, and in Latin.

The structure of this singular tongue is laid open as in a concordance. In Parkhurst, the frame of the language is covered with so rich and delicate a mantle of philological inquiry, critical discussions, and elaborate information, that the connoisseur is captivated and delighted with its beauty and elegance. Frey exhibits the texture, the machinery, the minutiae of Hebrew, and displays it as on a set of copper-plates, for the instruction and satisfaction of the inquirer.

The price is very high—not too high for the paper, the typography, the care and time requisite for preparing it, as well as correcting it in the press. Parkhurst may be obtained for 30s. the cheapest copy of this is 4l. 16s. which price, we are afraid, at once puts it beyond the reach of that very numerous

class, for the assistance and encouragement of which it is so admirably adapted. Many of the youth in England and Scotland, who are training in academies and colleges for the work of the ministry, are very unable to advance so large a sum for a single dictionary. May the rapid sale of this first and expensive edition, lead to a work complete in itself, doing honour to the country which patronized it—reflecting credit on its author, and furnishing new stimuli to the acquisition of a language, in which Moses delivered his law, and David sung his psalms—in which the prophets transmitted, through successive ages, the history of the church, and recorded their predictions of “the woman’s seed—the Shiloh of Jacob—the star of Balaam—the root of Jesse—Him,” who is now “the light of the Gentiles,” and who will one day be “the glory of his people Israel.”

A Solemn Review of the Custom of War: showing, that War is the effect of Popular Delusion, and proposing a Remedy.

THIS is a pamphlet of twenty-four pages, first printed at Hartford, in America, and now reprinted at Stockport, in England. From the text, 2 Sam. ii. 26, “*Shall the sword destroy for ever?*” the author has succeeded in proving, in each of the seven sections into which the work is divided, that “war is, in fact, a heathenish and savage custom, of the most malignant, most desolating, and most horrible character;” “the greatest curse, and resulting from the grossest delusions that ever afflicted a guilty world!” The remedy this benevolent writer proposes, is

couched in the following interrogatory: “Is it not possible to form powerful *peace societies*, in every nation of Christendom, whose object shall be, to support government, and to secure the nation from war?” He calculates on the cordial co-operation of “every true minister of the Prince of Peace, and every Christian who possesses the spirit of his Master”—proposes, that a liberal subscription be entered into, for supporting printing presses, to fill every land with newspapers, tracts, and periodical works, devoted to this object—that the subject should be frequently discussed in the pulpit—that particular pains should be taken to impress on the minds of children, by early education, an abhorrence of war—he expects that the numerous Bible Societies will aid the design—that the Societies of Quakers will, of course, give the object all their assistance, &c. &c. The author’s style and spirit may be judged of by the following quotation: p. 23.

“If the Christian religion is to put an end to war, it must be by the efforts of those who are under its influence. So long, therefore, as Christians acquiesce in the custom, the desirable end will be delayed. Christianity is not, itself, a powerful, intelligent *agent*. It is neither a god, an angel, nor a man. It is only a system of divine instructions, relating to *duty* and *happiness*; to be used by men for their own benefit, the benefit of each other, and the honour of its author. Like all other instructions, they are of no use any further than they are regarded and reduced to practice.”

It is impossible to read this pamphlet, without feeling the force of our Lord’s beatitude, “*Blessed are the peace-makers, for they shall be called the children of God!*”

To promote *peace on earth*, is to prove we have *good will toward men*! How different this to what our author calls the *war trade*! We have lately been shocked in observing the unfeeling and daring spirit it produces. A genteel young man, under twenty, coming to town on the outside of the coach, said to the writer, "I am about to join my regiment." Are you not apprehensive of the danger to which your profession will expose you? "Oh no!" Then, lowering his tone a little, "I lately lost my poor brother in the battle of Waterloo." My prayer is, *Scatter thou them that delight in war!*—"Very different, indeed, to that of military men!"—You may be assured, that the common *toast* now given by officers in England is, "*War—Eternal war!*" *Let the wickedness of the wicked come to an end, but establish the just!*

We are indebted for a copy of this admirable pamphlet, so happily adapted to awaken the minds of Christians to the evils of the *war trade*, to the kindness of a friend, who belongs to "The Society for the Promotion of Permanent and Universal Peace." We rejoice to see the well-known names of Thomas Clarkson, William Allen, Charles Dudley, Frederick Smith, and others, as members of the Committee. It is sold by the printer, James Lomax, Stockport, at the low price of two-pence.

A catechetical Treatise on the Patriarchal, Jewish, and Christian Sabbath; with a view to enforce from Scripture Authority, the more careful Observance of the Lord's-day. By Thos. Wemyss, Author of "*Biblical Gleanings*," &c.—Ogles, bds. 1s. 6d.

THIS cheap little book, the result of much labour, contains

a clear, and comprehensive view, of the subject it professes to discuss. Mr. Wemyss remarks in the preface, that "on a subject so often handled, it would be unreasonable to look for novelty. Indeed, novelty in religion must be nearly allied to error; since the most certain and valuable truths, whether of a doctrinal or practical nature, are also the most ancient." Our Sabbaths are to the Christian church, what batteries are to a fortified city—If the enemy can silence these batteries, the city will soon be taken.

LITERARY INTELLIGENCE.

Preparing for Publication.

THE Memoirs and Writings of Miss Fanny Woodbray, who died at Beverly, in North America, November 15, 1814; aged 23 years; being the F. W. to whom the greater part of Mrs. Newell's interesting letters are addressed. By the Rev. Joseph Amerson.

In the month of October will appear a new edition of the Rev. Sir Adam Gordon's Sermons on the Homilies, in two volumes octavo, revised, corrected, and enlarged by the author, and dedicated, with permission, to the bishop of Lincoln.

The second Annual Report of the Baptist Irish Society, with an Appendix, and list of Subscribers, will be ready for delivery in a few days.

Just published,

A new and enlarged edition of the *Star of the West*, being Memoirs of the Life of the Rev. Risdon Darracott, of Wellington, Somerset. By the Rev. James Bennett, Rotherham. 5s. boards.

Sermons, by the Rev. Daniel de Sulperville, formerly Pastor of the French church at Rotterdam: translated from the French by John Allen. 1 vol. 8vo. with portrait.

A new edition, being the fifteenth, of the Protestant Dissenter's Catechism, by the Rev. S. Palmer. Price 1s.

Edmonds's Sermon before the Subscribers and Friends of the Stepney Academical Institution. Price 1s.

A Funeral Sermon for the late Rev. A. Austin, by the Rev. Thomas Hutchings. Price 1s. with portrait 1s. 6d.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

Extract of a Letter from Mr. J. Peter, one of the Missionaries, an Armenian, now at Balasore, in Orissa, to Mr. Barclay, at Kilwinning, in Scotland, lately received.

"YOURS, with the small parcel of English tracts, afforded me a luxurious feast. It gives me pleasure that I, and the people to whom I am sent, are thought of, and prayed for, in a distant quarter of the globe.

"I thank you for your kind admonitions, which are above gold, yea, above fine gold. 'Thy word, O Lord, is a light unto my feet, and a lamp unto my path; teach me the way of thy statutes, and I shall keep it unto the end: I am a companion of all them that fear thee, and of them that keep thy precepts.' I trust, my constant desire is to search my heart by prayer, meditation, and the word, like David, lest there should be any latent corruption unnoticed, any base motive indulged, that might cause the Lord to withhold the usual displays of his mercy. I shudder, lest some unobserved sin should deprive me of a blessing on my labours, lest I should be accessory to the destruction of souls, and cry, 'Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me.' May our God graciously bless, and increase our undertakings in his great cause, till the world shall be full of his glory. He has given me a few seals to my labours in Orissa. The scattered situation of some of these, prevents, at present, their uniting in communion with any church. One of them, William Smith, is preaching the cross of Christ at Allahabad. May God enlarge the hearts of his saints, and thrust forth faithful labourers into his vineyard, that, by one solemn, united, and persevering effort of the whole church, under the all-conquering Redeemer, the glorious period may be ushered in, when it shall be said, 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever! Even so, come Lord Jesus!'

"Inquirers are not so numerous as they were some time ago; yet I am not wholly without encouragement. It is the cause of Christ, and must prevail. 'Who art thou, O great mountain? before

Zerubbabel—a plain.' I daily preach the crucified Jesus, with the tears of my eyes unto the poor deluded Ooriyas, and proclaiming the holiness of God, the terror of the law, the state of man, the glad tidings of salvation, and the ability and willingness of Christ to save the greatest sinners. I invite, entreat, exhort with all tenderness, and long-suffering, and, in this way, I am introducing them to the living oracles.

"I distributed several hundred Orissa Testaments and Psalms of David, and plenty of tracts and papers, which I hope will be read, and blessed to the opening of the eyes of many, who were before in the grossest darkness.

"It appears to be the prevailing opinion of the learned Ooriyas, that the work we have begun will prevail. They say, that it is written in their Shaster, that at a certain time, which is almost come, all will be one cast. 'Now, we see that our Shasters are fulfilling,' say they, 'the work is begun.' One very destructive sentiment prevails among the people here, as well as throughout India; the influence of which is affectingly apparent; viz. that what God has written in their kopaul, or forehead, that will be. By this, every idea of accountability is destroyed, and amazing insensibility and carelessness produced. 'What can we do?' say they, 'our kopaul is bad: We can do nothing. God does all. If he make us sin, if he send us to hell, so be it.' Oh! my dear brother, it is heart-aching to talk with idolaters, who are so enveloped in darkness, that they call holiness sin, and sin holiness. Who, mocking the Creator; worship the things of their vile imaginations, and the work of their own hands. Orissa is very populous, and at the feast of the idol at the famous temple of Juggunnath, in the month of June, millions of men and women come to worship, many of them from a distance of 2 or 3000 miles. As they pass and repass Balasore, I have opportunities of preaching to them; but what am I, one among so many souls, to oppose them in all the subtleties and arguments they use! However, the Lord upholds me, and enables me, with his word, to triumph over all their foolish questions and reasonings. I tell them, the kingdom of God is not in word, but in power. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth.

whether Jew or Gentile. The Lord is my shield. I have the pleasure to inform you, that I am going to baptize a Catholic woman, who has heard the word of God five years. My sincere love to all Christian friends in Scotland. I beg your prayers, and theirs too, for me and the people of Orissa. My prayer is, that the Lord may bless and keep you all, that his face may shine upon you, and the good people with you, and give you peace. This is the prayer of your fellow-servant, and affectionate brother in Christ.

JOHN PETER."

LETTER

From the Rev. Mr. Paterson, of St. Petersburg, to Mr. Gordon, of the Edinburgh Bible Society.

Petersburgh, March 27, 1816.

You will rejoice to learn that every thing prospers, far, very far, beyond our expectations. Last year we distributed above 11,000 copies of the scriptures, in twenty different languages, to an amount of 40,000 rubles. Our income was more than 236,000, our expenditure 137,000, and we had a balance in our favour of 160,000. But our engagements at the commencement of the year amounted to not less than 220,000; we hope, however, after meeting them all, to have a balance of about 125,000 at the disposal of the Society, and, on the faith of this, not fewer than five different new editions were resolved upon at the last meeting of the committee. This all regards the Petersburg committee. Under the auspices of the Russian Bible Society, 22,000 copies of the scriptures left the press in the course of the year, and, I hope, while I am writing to you, about 30,000 more are printed off. These short notices will enable you to form some judgment of the state of the Society, its activity and prospects. His Imperial Majesty has proposed to have the Bible translated into the Russian language, and the Holy Synod has approved of the proposition, and given orders for its execution. This exceeds all that had ever been anticipated by us, and is of more real importance for Russia, and perhaps, I may say, for Christianity, than all that has hitherto been done; the work has already commenced with the New Testament, and we hope that, in the course of the year, this portion of the scripture will be finished. This will form a new epoch for Russia, and for all the nations surrounding that vast empire. Now, light will beam forth on many darkened regions;—we may, in a

peculiar manner consider the words of the prophet Isaiah, lx. 4. "*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee,*" as addressed to the Russian Church on this momentous occasion, and I hope we shall yet live to see them fully accomplished. The signs of the times are wonderful, and in nothing more than in the opposition of interests which manifestly prevail.—Pray that the Lord may preserve the Emperor Alexander; he appears indeed to be raised up for some great and glorious end. Pray that the Lord may place God-fearing men round his throne, that so his truly pious and wise plans, for the happiness of his people, and the good of religion, may be carried into effect. Perhaps never did more depend on an earthly monarch, and never was one more disposed to promote all that is good.

Extract of a Letter from Dr. Stephen West, of Stockbridge, to Dr. Ryland, dated July 10, 1816.*

"God is graciously watering and refreshing his churches in various parts of our country, with plentiful showers of divine influence and grace; though it has been lately a slack season with us. I have never known the time, when such displays of divine almighty power and grace were made, as in the present day, especially in New England. In this, and in two or three neighbouring countries, in this state, and in many towns in each, as also in various other towns in other parts of the state, revivals of religion are very great and wonderful. The same also is the case, in a great number of towns in Connecticut. So remarkable are the operations of divine power and grace, that, in the space of eight or ten months, it is not unfrequent, that 150, or 200, and upwards, are apparently brought out of darkness into marvellous light; and these of various characters, infidels, and some of the loosest of men. This, we think, is the work of the Lord, and it is marvellous in our eyes. The Lord seems to be on his way for the deliverance and salvation of his people. Never were such exertions made in this country to promote the cause of Christ, by diffusing the knowledge of divine truth, as at the present day: and instead of relaxing in these labours of love, exertions

* Dr. West is a Presbyterian Minister, nearly eighty years of age.

are evidently increasing, and new measures devised. Ministers, and others, from almost all parts of the United States, have lately met at New York, and formed themselves into an *American Bible Society*. A number of gentlemen in Boston and its vicinity, taking into consideration the need in which we stand, of an increase of pious, orthodox ministers of the gospel; have met and formed themselves into a Society, for the purpose of educating pious youth for the work of the gospel ministry: and the prospect is, that money enough may be annually subscribed, for the education of twenty or thirty every year; for a considerable time. We hope that God will be pleased to provide the persons. No scheme for promoting the cause of Christ seems to be more popular than this. What great things is the Lord doing at the present day, not only in this country, but in England, and various other parts of the world!"

INDIAN MISSIONARIES.

Four young natives of Owhyhee, one of the Sandwich Islands in the Pacific Ocean, and the same where Captain Cook was killed, are now at Morris's Academy, in Litchfield, Connecticut, receiving an education, to fit them for religious missionaries, to their irreligious countrymen. Two of them at the age of sixteen and fourteen years, came to this country, ten years ago; a third arrived, six years since, and another has since joined them. One of them has had the benefit of instruction at the Theological Institution, in Andover, and he is now employed in translating a part of the New Testament into the Owhyhee language, and by his aid, also, an Owhyhee grammar has been formed.

American Newspaper.

Domestic Religious Intelligence.

BIBLE SOCIETY.

On Wednesday, May 1st, the British and Foreign Bible Society held its twelfth annual meeting at Freemasons-hall, London; when Lord Teignmouth, the President, read an abridgment of the Report of its proceedings, during the past year, (the whole being, necessarily, too voluminous to read upon such an occasion). His Lordship was supported by His Royal Highness the Duke of Kent, the Bishops of Salisbury, Norwich, Gloucester, Cloyne and Clogher, Lords Gambier and Calthorp, several members of parliament, and other persons of distinction. His Royal Highness the Duke of Kent said, that although he was not in time to hear the Report, he was not unacquainted with the Society's proceedings, which continued to have his most decided approbation. The Report, (which is printed at large) even in its abridged form, exhibited a luminous and most interesting view of the operations of the Society; the beneficial effects of which are extending in every quarter of the globe. The exertions to promote its object in the vast Russian Empire, where the magnanimous Alexander has recommended that a new translation of the

whole Bible be immediately made into the vernacular dialect of the native Russians: and persons of all ranks, both in church and state, assiduously attend the committees of the various Bible Societies, excite the astonishment of the religious public in this country, and call forth gratitude to the God of all grace, who hath honoured Britain, by permitting its inhabitants to be the instruments of kindling such a holy flame in other nations.

In North America, besides the Bible Societies in the British territories of Nova Scotia and Canada, the United States number 115 Bible Societies, (of which one is an African Bible Society, recently established in Philadelphia) besides numerous Bible Associations.

It appears that the net receipts of the British and Foreign Bible Society during the past year have been 92,860*l.* 2*s.* 9*d.* and its net payments 103,680*l.* 18*s.* 8*d.* that it has issued, during the same period, 138,168 Bibles, and 110,068 Testaments; making a total issued, from the commencement of the Institution, of 1,482,973 copies, exclusive of about 75,000 circulated at the charge of the Society from depositories abroad, making a total of 1,557,973 copies already circulated by the Society.

ANNUAL ASSOCIATIONS.

Our readers will perceive by the reports of the Associations, extracted from the several circular letters, that a considerable addition has been made to the Baptist denomination during the past year: and we understand that the associations, particularly in North Wales, have been peculiarly favoured with tokens of the divine presence. "Twelve hundred persons," says a correspondent, "were added to the churches in the West Association last year. One minister, Henry David, of Llangloffen, baptized *one hundred and twenty-five*, on four Lord's days." We give these accounts in the order in which we received them.

WESTERN.

The elders, ministers, and messengers, of the Western Association, consisting of seventy-two churches, assembled at Bath, on June 4th, 5th, and 6th. On Tuesday, the 4th, Mr. Saunders, of Frome, preached, from Psal. lxxv. 2—4. On Wednesday evening, Mr. Kilpin, of Exeter, preached from Isaiah, xxviii. 16. Thursday morning, Dr. Ryland preached from John, vi. 37, 43, 44. Afternoon, Mr. Giles, of Lymington, from John, xiv. 16. Evening, Mr. Miall, of Portsea, preached from Heb. iii. 1. The devotional services were conducted by Messrs. Roberts, of Shrewton, Humphrey, of Collumpton, Saffery, of Salisbury, Page, Roberts, and Holloway, of Bristol, Burnet, of Street, Horsey, of Taunton, Williams, of Kingstanley, Tyso, of Wat-chett, Singleton, of Tiverton, Stennett, of Calne, Clift, of Chapmanslade, Macfarlane, of Trowbridge, and Gibbs, of Plymouth.

Three new churches were admitted, viz. that at Bradninch and St. Hill, in Devonshire, and Pitts and Wells in Somersetshire. The number of members belonging to the churches in this Association (exclusive of Lockerley and Thornbury, from which no letters were received) amount to 6,729. There was a clear increase, during the past year, of 416. The collection, for the Association fund, amounted to 198*l.* 16*s.* 9*d.* and 20*l.* 3*s.* for Association letters. This was distributed among the necessitous ministers and pastors of the associated churches. The circular letter on sanctification, signed by the moderator, Mr. Miall, of Portsea, was ordered to be printed, and the next Association appointed to be held at Taunton, on the Wednesday and Thursday of the Whit-

sun-week, 1817. Messrs. Winterbotham and Roberts to preach: in case of failure, Messrs. Saffery and Saunders. Mr. Stennett to prepare the circular letter.

KENT AND SUSSEX.

This Association consists of twenty one churches, and has had a clear increase of sixty-six members the past year. It was held at Sandhurst, June the 4th and 5th, 1816. The sermons were preached by Messrs. Shirley, Knott, and Cramp; from Luke, xv. 2, Habakuk, iii. 2, and Mark, xvi. 16. The devotional services were conducted by Messrs. Gates, Shirley, Kingsmill, Packer, Gladwick, Jarred, Sargent, Green, Tidd, Rogers, and Passmore. Measures were taken to raise an Association fund, for the assistance of destitute churches, and to aid in village preaching. The next Association to be held at Eynsford, Kent, the first Tuesday in June, 1817, and the following day. Messrs. Parker, Martell, and Giles to preach; in case of failure, Messrs. Exall, Broady and Kingsmill.

NORFOLK AND SUFFOLK.

The churches of this Association met, by their representatives, at Walton, in Suffolk, June 4th and 5th, 1816. In seventeen churches of which it is composed, there are 2,111 members. Sermons by Messrs. Middleditch, Dowling, Cole, Hupton, Cooper, and Goldsmith, from Isaiah, xlv. 21. Isaiah, viii. 10. Psalm, i. 1—3. Phil. i. 6. Rom. 1—16, and Rom. vi. 23. Devotional exercises by Messrs. Cole, Sizer, Dowling, Webb, Hoddy, Hubbard, Payne, Farley, and Ward. The next Association to be held at Beccles, Messrs. Payne and Cole to preach; in case of failure, Mr. Cowell.

BUCKS AND HERTS.

May 22, 1816. The Bucks and Herts Association met at Haddenham. In the morning, Mr. Dolling, of Penn, preached from Malachi, iii. 16. Mr. Hinton, of Oxford, (having been specially invited,) followed, from Rev. xxi. 10. Prayers were offered by Messrs. Godwin, of Misen-senden, and Clarabutt, of New Mill.

In the afternoon, the business of the Association was transacted. Mr. Hinton was chosen Moderator, and Mr. Groser, jun. of Risborough, Secretary. Letters from the churches were read. Mr. God-

win, of Missenden, was chosen messenger to the General Meeting of the Denomination in London. A Committee was appointed, to consult on the best means for the formation of an Auxiliary Society, in aid of the Baptist Mission. Prayers were offered by Messrs. Hunt, of Tring, and Paul (Independant) of Chinnor.

In the evening, Mr. Tomlin, of Chesham, prayed, and Mr. Groser, sen. of Watford, preached, from 1 Cor. ii. 12, and concluded.

The Association is to be held next year at Ivinghoe, on Thursday, May 22d. Messrs. Groser, senior, and Godwin, to preach; or, Messrs. Tomlin and Williams, of Waddesden Hill, in case of failure.

Clear increase 41

Total number of members, 953.

W. GROSER, jun. Sec.

NORTHERN.

This Association was held at Shatly Field, Northumberland, June 3d and 4th, 1816.

Monday, three o'clock, The ministers and messengers had their first meeting, when the brethren Whitfield, Pengilly, and Williamson, were engaged in prayer. By the letters then read from six churches, it appeared, that in the six churches, upwards of thirty had been baptized during the past year, and that they consisted of four hundred members. Sermons by Mr. Whitfield, from Acts, xvi. 5; Mr. Hartley, from Phil. i. 28; Mr. Pengilly, from John, xvi. 14; Mr. Williamson, from Eph. iii. 8. The devotional services were conducted by the above, and Mr. Newton (an itinerant about Hexham). The expediency of employing an itinerant was discussed, and Mr. Whitfield desired to correspond with persons on that subject. The next Association to be held at Stockton, in the Whitsun-week, 1817.

Mr. Whitfield concluded with a brief recapitulation of the discourses by the ministers, and the letters of the churches, and by an address to the congregation.

BERKSHIRE.

On Wednesday, June 12, the churches composing the Berkshire Association (four in number) held their first annual meeting at Wallingford, and were favoured, as they hope, by the presence of Him, who has promised to be with his church, even to the end of the world.

A sermon was preached on the preceding evening, by brother Davies, of Wokingham, from 2 Pet. i. 5—8; and a prayer meeting was held on Wednesday morning, at half past six.

The more public services of the day commenced at half past ten, by singing and prayer. Brother Dyer, of Reading, was chosen Moderator; and the letters from the churches were read by their respective pastors. After this, brother Kershaw, of Abingdon, engaged in prayer; brother Dyer preached, from Ps. cxxxii. 15, and brother Winterbotham, of Horsley, from Ps. lxxxix. 15—17. Brother Griffiths, of Aston, concluded in prayer.

In the evening, a sermon was delivered by brother Gray, of Chipping Norton, from 1 Cor. ii. 2. Prayer by brother Welsh, of Newbury, and brother Harris, the Independent minister, at Wallingford.

The business of the Association was transacted in the afternoon. One of the churches had been prevented, by particular circumstances, from making its collection for the mission within the year. From the other three, the amount received by the Treasurer was, 156l. 11s. 7d.

It was resolved, that Mr. Bicheno, of Newbury, and Mr. Dyer, of Reading, be Treasurer and Secretary to the Association for the year ensuing; and that the next meeting be held at Wokingham, the second Wednesday in June, 1817. Brother Welsh, of Newbury, was nominated to preach.

NORTHAMPTONSHIRE.

Tuesday evening, six. Brother Jarman, pastor of the church where the Association assembled, engaged in prayer; brother Blundell, of Northampton, was chosen Moderator; the letters from the churches were read, and brother Evans, of Blaby, concluded with prayer. The ministers and messengers retired into the vestry, to read the circular letter, drawn up by brother Jarman, which was approved.

Wednesday morning, seven. Met for prayer. The brethren Adams, Ayre, Davis, and Capes, were engaged.

At half past ten, assembled for public worship. Brother Edmonds, of Guilsborough, prayed; brother Mack, of Clipstone, preached from 1 Peter, ii. 22. "Who did no sin, neither was guile found in his mouth." Brother Daniel, of Luton, followed, from 1 Thess. i. 5. "For our gospel came not in word only, but in power," &c. After which, brother J. Hall, the secretary of the Provident

Society, made an appeal to the congregation on behalf of the Institution, in order to a collection being made in aid of its fund, and brother Fletcher, of Swanwick, concluded the service with prayer.

Wednesday evening, six. — Brother Jarvis, of Newark, prayed, brother Anderson, of Dunstable, preached, from John, xiii. 31, 32. Brother Cuttriss, of Arnsby, closed the service with prayer.

Thursday morning, seven. — After singing and prayer by brother Musson, several of the ministers related their experience during the past year, and brother C. Birt, now supplying at Derby, closed the public services of the Association with prayer.

The ministers and messengers then proceeded to settle the business of the Association fund. The churches at Derby, and Loughborough, having applied for admission into this Association, it was agreed to receive them. The next Association to be held at Olney, in Whitsun-week, 1817, when the brethren J. K. Hall, and R. Hall, are expected to preach. Accommodations provided at the Bull Inn. The next year's letter to be on "The government of the Tongue." Brother Anderson requested to write it.

The Association consists of thirty-one churches, containing 2,611 members; 152 of whom were added during the past year.

M I D L A N D :

THE Midland Association, including twenty-six churches, held their annual meeting at Bilston, the 4th and 5th of June last.

Tuesday afternoon, assembled at three o'clock. Brother Hall, of Netherton, prayed; the letters from the churches were read. Brother Elliot, of Birmingham, concluded. Evening, met at half-past six: brother Pickering introduced the service by prayer. Brother Hutchings, of London, preached from Phil. i. 5, "Your fellowship in the gospel." Brother Hutchings, of Birmingham, concluded.

Wednesday morning at half past six, met for prayer, Messrs. Lakelin, Collins, Moreton, and Walsall, engaged. Assembled again at half past ten. Mr. James, of Aberystwyth, introduced the service by reading the scriptures and prayer. Brother Belcher preached from John, xx. 17, Brother Birt followed, from Matthew, xxviii. and middle clause of the 9th verse, "All hail," and concluded. The Independent minister, of Bilston, introduced the service in the evening, and brother Hutchings,

of Birmingham, preached, from 2 Cor. vi. 1. Brother Hutchings, of London, concluded.

The churches at Holy Cross, Tamworth, Worcester-street, Bromsgrove, and Wolverhampton, were received into the Association. The next annual meeting to be held at Pershore, the Tuesday and Wednesday in Whitsun week; brethren Morgan, Draper, and Hutchings to preach; and, in case of failure, brother Poole.

SHROPSHIRE AND CHESHIRE.

Wednesday, May 1, assembled at three o'clock in the afternoon. Mr. Lister, of Liverpool, read the 132d Psalm, and prayed. Mr. Stephens, of Manchester, preached from 1 John, ii. 1, and concluded with prayer. In the evening, the service was resumed at half past six. Mr. Hinners, of Whitchurch, prayed; Mr. Lister preached, from Romans, vii. 20. and closed with prayer. Mr. Inglis, of Chester, was chosen Moderator; the letters from the churches were read, and Mr. Palmer, of Shrewsbury, concluded.

Thursday morning, May 2, at six. Mr. Lang, deacon of Lime-street church in Liverpool, and Thomas, of Wrexham, who at present supplies the church at Wrexham, engaged in prayer. Mr. Lister read part of Ezek. xxxvii. and prayed. Mr. Palmer preached from Luke, ix. 13. Mr. Thomas closed with prayer.

Afternoon, half past two, Mr. Crompton, deacon of the church in Shrewsbury, read and prayed. Mr. Hinners preached from Timothy, iii. 16, and concluded with prayer.

Evening, half past six, Mr. Reynolds, of Chester, Independent, read Psalm lxxii. and prayed. Mr. Stephens preached, from Rev. iii. 20. The Moderator then closed with prayer.

The brethren, we trust, were united in love, and in the fellowship of the gospel: and though we have reason to grieve for low and discouraging circumstances respecting some churches; we rejoice, on the other hand, in the prosperity of others. The number of true Christians, we hope, is on the increase among our different societies.

Collected at Chester for the itinerant fund, 13*l*. 17*s*. 3*d*.

The next Association to be held at Wem, on the first Tuesday and Wednesday in May, 1817. Brethren Inglis, of Chester, Thomas, of Brosely, and Davies, of Oswestry, to preach. A collection after each service will be made, in aid of the itinerant fund.

WALES—SOUTH EAST.

THIRTY-eight churches belong to this Association. They have increased 289 the past year. The meetings were held at Castletown, in Monmouthshire, on the 4th, 5th, and 6th of June, 1816. The preachers, on this occasion, were Messrs. R. Roberts, J. Edwards, J. Michal, T. Davies, D. Saunders, D. Evans, J. Herrings, C. Evans, T. Morris, and R. Edwards. The texts, Isaiah, xi. 12. Hebrews, iii. 1. Phil. i. 6. Zech. xii. 10. Rev. xxii. 16. 1 Cor. xv. 3, 4. Rom. viii. 32. Luke, xv. 17, 18. Rev. xvii. 1, and Micah, vii. 19. We are happy to perceive a desire expressed to form penny a-week societies, in support of academies and missions. "If," (says a correspondent) "all the members of the Baptist churches throughout the principality were to subscribe a penny a-week each, the sum would amount, annually, to 3,900l."

SOUTH WEST.

THIS Association was held at Fishguard, Pembrokeshire, June 11, 12, and 13, 1816.

Tuesday afternoon, two o'clock, brother T. Davies, North Wales, prayed; the letters from the churches were read; brother Daniel Davies, of Velin Voel, prayed, and the brethren T. Morris, of Penrhiwgoch, and D. Evans, of Caernarthen, preached from 2 Cor. vi. 17, 18. and Acts, xvi. 14. Evening, at seven, D. Phillips, of Gower, prayed, and Hinton, of Haverfordwest, and R. Edwards, North Wales, preached from Deut. xxxii. 9, and 1 Pet. i. 5.

Wednesday morning, at seven, Thomas Williams, of Rhydswelym, and Lewis Lewis, of Waunclyndaf, prayed, and D. Davies, of Aberdeen, preached, from Ezek. iii. 17. At ten, Timothy Thomas, of Aberdeen, prayed; J. Davies, of Ferry-side, and J. Harries, of Swansea, preached, from Rom. viii. 34, and Col. iii. 2. At two, Simon James, of North Wales, prayed; F. Hiley, of Llanwenarth, and C. Evans, of Anglesea, preached, from Isaiah, xxii. 24, and Isaiah, xxv. 6, 7, 8. At seven, J. Morgan, of Bloenlyffos, prayed; Edward Roberts, and John Edwards, from North Wales, and J. James, of Aberystwith, preached, from Zech. xiii. 7, Psalm xl. 6, 7, 8, and Rev. xv. 2. Each opportunity was concluded with prayer and praise. The congregations at ten, and three, on Wednesday, were very numerous, probably amounting to 10,000, though the state of the weather was rather unfavourable.

Thursday morning, at eight, Thomas Thomas, of Newcastle Emlyn, and J. Reynolds, of Middlemill, prayed, and after the business of the Association was attended to, it was concluded by prayer.—The next Association to be held at Blolchgwynt, Caernarthenshire.

Clear increase 661.

The total number of those baptized in the principality, in the course of last year, is 1,396.

IRELAND.

MET at CloghJordan, Friday, May 30, 1816, at twelve o'clock. Brother Rogers, (an itinerant of the Baptist Irish Society,) preached from 1 Cor. xxii. 23. Saturday, June 1, brother Clark delivered an appropriate discourse on baptism at the side of the water: brother Hassell baptized. Lord's-day, June 2, brother West and brother Rogers preached a double lecture: brother Hassell administered the Lord's-supper. Monday, met to transact the business of the association. Tuesday, June 4, met at twelve o'clock; a double lecture was preached by brother Clark, of Waterford, and brother McCarthy, another of the Society's itinerants. The circular letter was read, unanimously approved, and ordered to be printed. The congregations large; and, we hope, the presence of the Lord was with us.

Resolutions of the Ministers and Messengers.

That the newly raised church at Furban, be received into connection with us, and likewise the newly raised church at Clonmel.—That we recommend to all our churches to establish Sunday schools, and penny a-week societies for their support.—That in reference to the young minister referred to by the church at Cork, we decline interfering, but strongly advise them to use the best means to raise themselves from their awful supineness.—That, having read the letter from the church at Waterford, and heard the report of the messengers, we rejoice at what has taken place, and the pleasing prospect before them.—That we request the Baptist Society for Ireland, to send an itinerant, to assist brother McCarthy in his extensive circuit.—That the next association be held at Waterford, the Friday before Whitsunday, 1817, and that brother Hassell preach on the Lord's day.

THOMAS HASSELL, Moderator.

Erratum.

P. 371, line 9, for *him*, read *sin*.